

This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

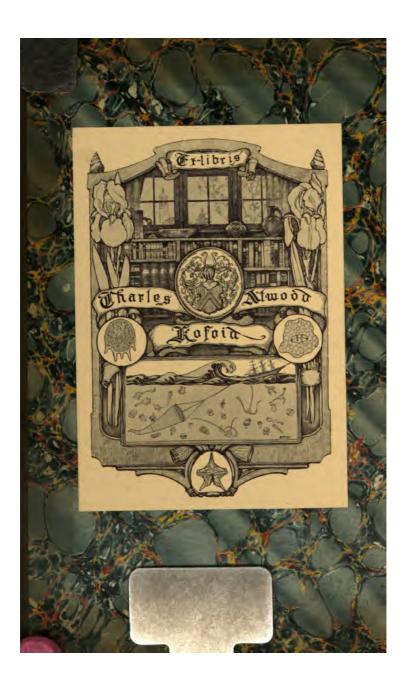
We also ask that you:

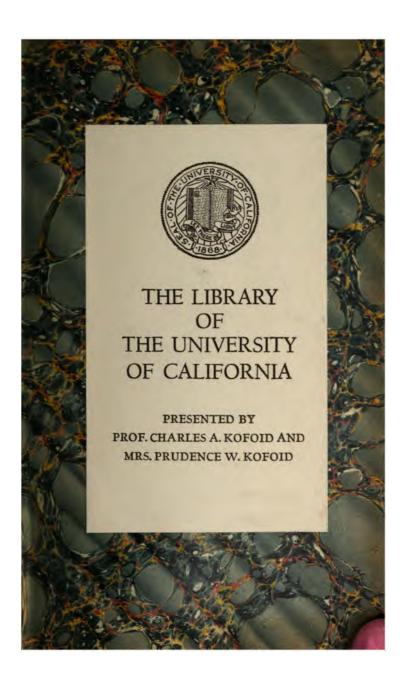
- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + Refrain from automated querying Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

#### **About Google Book Search**

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at http://books.google.com/







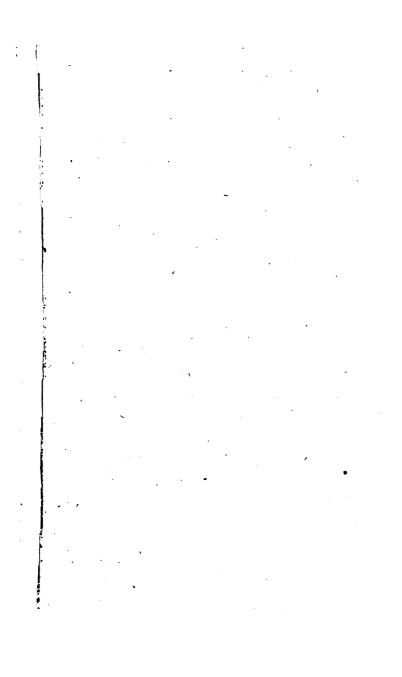
• .

Ann Gilman from her affectionate S.M.M.L. Sept. 16! 1840.

. • • . 

1/3 - 47 1/3 - 47 1/3 - 55 1/3 - 55 1/3 - 55

• . ,





Published by John Mirray, Albemarle Street, June 1814

# BIOSCOPE,

OR.

DIAL OF LIFE,

# EXPLAINED.

#### TO WHICH IS ADDED,

A TRANSLATION OF ST. PAULINUS'S EPISTLE TO CELANTIA, ON THE RULE OF CHRISTIAN LIFE;

AND

AN ELEMENTARY VIEW OF GENERAL CHRONOLOGY.

37

GRANVILLE PENN, Esq.

AUTHOR OF " THE CHRISTIAM'S SURVEY," &c.

SECOND EDITION.

LONDON:

PRINTED FOR JOHN MURRAY, ALBEMARLE STREET.

1814.

THE DAYS OF OUR AGE ARE SEVENTY YEARS.

Psalm xc. 10.

HOW OLD ART THOU?

Gep. xlvii. 8.

WALK CIRCUMSPECTLY, REDEEMING THE TIME. Eph. v. 15, 16.

BJ157/ P4 1814

ŤΟ

## THE BIOSCOPE.

Measure of earthly hopes and fears;
And, in Thy friendly purpose bold,
Thy plain and artless tale unfold.
In Thee no subtlety we see;
Clear is the truth that speaks in Thee;
Truth, such as may at once impart
Conviction to the guileless heart.
To each, Thy various office lend:
Rememb'rer, Monitor, and Friend.
Let past experience serve, to guide
The present moments as they glide;
And point them to that future goal,
Where Heaven may take the passing soul.

Though plain and simple be Thy guise,
Let none Thy simpleness despise;
But bid them know, if us'd aright,
That simpleness is match'd with might.
For Thine the power, to redeem
Time vanish'd as the vanish'd dream;
Thine is the blessed pow'r, to close
In endless bliss a life of woes;
And Thine the pow'r, when life's deceit
Too far hath urged her fatal cheat,
To snatch from ruin on the brink,
And Thach a thoughtless world to

## PRELIMINARY CHAPTER.

"How Old art THOU?", was a question addressed by a great king to an ancient patriarch; and it drew forth that memorable judgment upon a long life, which is known to every one who is acquainted with his Bible.

Although this question would be esteemed a very uncourtly one, in modern times, for one person to ask another, it is nevertheless one of the most momentous, for every individual to address frequently and seriously to himself; because, unless we frequently ask ourselves this question, so as to live under a continual sense of the fact which must supply the answer, it will be hardly possible for us always to maintain that correspondence

between our *minds* and our *years*, which the laws of our moral being require, and suppose; and which depends altogether, upon the degree of attention we habitually pay, to our progress in time.

If we fairly consult our experience of human nature, either in ourselves or others, we shall presently perceive; that although the progress of life is rendered, by God's ordinance, most regular and uniform, yet the concern which the mind takes in that progress, is most irregular and contradictory. For, the propensity to inquire " How old am I?", which we all discover with so much alacrity in the outset of life, commonly slackens as life advances; and when it is declining towards its end, we would willingly abstain from the inquiry altogether: just as if the circumstance which gave to life its importance, stood somewhere in the middle of its course; which being passed, our interest in the progress of life passed also. Whereas it is most certain, that the circumstance which alone gives realimportance to life, stands always at the end' of its career; so that, until we shall have reached that circumstance, the question "How old am I?" ought to engage our concern more and more every year, and not cease to engage it, until years and bodily existence have passed away together.

In the first ascent of life, we are apt to ask ourselves "How old am I?", with so much overweening eagerness, that we seldom take time for making a sound reflection upon the answer. In the descent of life, we do not care to ask ourselves the question at all, and consequently, we have no answer to reflect upon. In the ascent, we press forward upon time; and prematurely assume the consequence and fruits of years. In the descent, we hang backward from the current of the stream; and would fain persuade ourselves, that we still retain the privileges, if not the ornaments, of youth. In both cases, the gradual and orderly process of our nature is violently opposed by the irregularity of our minds; our thoughts become dissociated from our years; and hence arise, so frequently, those two un4

seemly characters in human life, presumptuous youth, and trifling old age.

But, the difference is great between the two; for, presumptuous youth may, by the indulgence of time and the intervention of reflection, correct its failing, and terminate in a venerable old age; whereas, trifling and worldly old age has very little prospect of a change from the counsels of reflection, and still less from the indulgence of time.

Nothing can be more prejudicial to our, mental interest, or more derogatory to our moral dignity, than the discordance which is thus produced between our *minds* and our *years*. It was this that called forth that severe, yet not ill-founded, sarcasm of the poet:

All mankind mistake their time of day.

Though grey our heads, our thoughts and aims are green.

Like damaged clocks, whose hand and bell dissent, Folly sings six, while Nature points to twelve.

This, surely, is one strong motive for endeavouring always, to preserve a just proportion, and balance, between the tenor of our thoughts, and the number of our years.

But another, and a far more weighty, argument for that practice, arises from a due consideration of the average quantity of human life.

The average measure of human life, is set at SEVENTY YEARS. In evidence of this important fact, we have the testimony of Moses, in the ancient church of God; of Solon, and Hippocrates, in the ancient heathen world; and it is confirmed to us, by the universal experience and suffrage of all the succeeding generations of mankind.

Now, it is natural for us to inquire two things: first, Who fixed that average? secondly, Why that average was fixed?

To the first question, the answer is obvious and immediate: it was fixed by HIM, who gave the life.

Again, if we ask, Why HE fixed that average; Why, out of all the possible measures of time, HE should have determined the average allowance of human life to

seventy years, the answer is equally obvious: because HE deemed it sufficient.

But, sufficient is a relative quality; relative to some end or purpose to which it suffices. What, then, was the end or purpose, for which the Giver of life deemed seventy years of life, more or less, to be a sufficient measure for man?

To answer this question, we must ascend to the contemplation of those purposes of God in creation, which are rendered cognizable to our capacities. The design of God, in producing this created universe by His power, His wisdom, and His goodness, constitutes what we denominate the WILL of God. In this visible part of that great work, the will of the Creator is accomplished by two different kinds of agents, formed by Him for their several and distinct uses: the one, necessary agents; the other, moral agents.

Necessary agents perform the will of their Creator, necessarily, by an exercise of His own power operating in them; and continuing uniform and equal, as they were at

first put into action by Him. It is thus that planets revolve in their orbits; light is transmitted from the sun; winds impel the clouds; rains descend to the earth; dews rise into the air; seeds unfold their plants; birds, bees, and all animals, fulfil their functions, and display their various admirable instincts. In these, and all other cases. where the agent is not a moral agent, the action is determined necessarily by the attributes of the Creator himself; and, consequently, the action in all those agencies is perfect, being the act of the Creator; and is as perfect at the first, as it is at any subsequent period. The planets moved as exactly, the rains fell as truly, the seeds produced as completely, the birds, bees, and all animals, exercised their instincts as excellently, on the first day of their creation, as in this late period of the world: no previous trial, no exercising or apprenticing, was requisite to make them execute, with certainty and precision, the purposes for which their Creator had brought them into being.

But, with respect to moral agents, the case was far otherwise; the nature of the agency for which they were designed, was essentially different. Moral agents, were formed to accomplish THE WILL or purpose of their Creator, not by any exercise of His power acting in them in the way of impulse, but by their own free, spontaneous, and affectionate co-operation in His designs. The Creator intended, that His moral agents should give effect to His wise and gracious purposes, by the concurring action of their own wills, acting in concert and harmony with His. For that end, they were gifted by Him with a separate moral will, or principle of free-agency, capable of determining their own actions; they were made acquainted with the rule of His supreme will, by which he designed that their wills should be regulated and determined; they were furnished with powers of understanding and ' reflection, with sentiments of hope and fear, to influence the determination; and, in that exalted and blessed alliance, he had prepared for these agents, the greatest perfection of happiness to which it was possible their natures could attain.

But here was a lamentable difference between the aptitude of the two kinds of agents, for accomplishing the purposes for which they were respectively formed. necessary agents, acting only by the perfect attributes of their Creator, necessarily and always accomplished His purposes, at first as well as at last, because there was in them a secure and perfect operation; that of His own will. But the moral agents, who were required to act immediately from themselves, conforming their wills to the rule prescribed by His will; but who, at the same time, were free in power to depart from that rule, by inclining in other directions; contained within themselves a principle of insecurity, which was not in the former: as every man must recognise in his own nature. Though rightly directed at their first formation, and endowed with a capacity to preserve that right tendency, they did not possess in themselves a determined and uniform inclination to the rule of the supreme will; of which they were destined to be, not necessary and mechanical, but moral and self-determining The consequence was, that their agents. agency failed. Not casually, or of necessity, but by an unfaithful and criminal desertion of the powers by which it might have been fulfilled. Their wills therefore became adverse to the supreme will, which alone must govern. That failure introduced disorder into the creation; a result, necessarily offensive to the Creator, because counteractive of his purpose: and the offending agent became, thenceforth, liable to all the possible effects of His infinite and tremendous power.

But His infinite goodness, foreknowing the evil, had, from the first, provided a remedy against it, that He might "display His mercy upon ALL." That practical evidence of the innate insecurity of these moral agents, having demonstrated their imperfection, and humbled their pretensions, so "that no individual could boast himself;" God contrived a dispensation of the most stupendous and

comprehensive benignity, (that of THEIR REDEMPTION through His Son, our Lord JESUS CHRIST,) for reinstating them in their original condition, and restoring to them all the privileges which they had forfeited by the failure of their agency. He gave them a more distinct, enlarged, and authoritative rule for determining their wills; (first, in ·His Law, and afterwards more particularly in HIS GOSPEL.) He administered to them an increase of powers, peculiarly adapted to the nature of free-wills, (by means of the cooperating succours of His Holy Spirit,) for enabling them to reduce their wills into a conformity with His sovereign will. He condescended to reveal to them the common interest, which they shared with Him, their Creator, in fulfilling His ultimate scheme in the creation. He urged them above all things, to acquire, and to establish in themselves, by means of the new powers which He had supplied, an habitual disposition of conforming to His supreme and eternal laws; as being indispensably necessary, for rendering sure and complete the agency which

will be required from them in that ultimate scheme: (which will consist, in the final application and employment of the several moral agents, after their wills shall have once acquired a sufficiently fixed and settled bias towards HIS will.) And He assigned them an average measure of life, limited to SEVENTY YEARS, more or less; as a measure of time, amply sufficient for acquiring that disposition of conformity.

If therefore the will, instructed by the reason, guided by the judgment, and admonished by the conscience, acquired no such habitual disposition, in any sufficient degree, within the allotted time; it is well known to the omniscient Creator, that the moral agent would never answer the gracious purposes for which He had finally intended him, and that his remaining any longer here, was wholly unnecessary: he having exhausted and wasted the powers, assigned him for prosecuting his moral perfection. If, on the other hand, the disposition was, in a certain degree known to the Creator, established and confirmed, his end was answered; it

was needless that he should be left any longer here, since God himself would finish and complete what remained to be done, in another stage of existence.

The SEVENTY YEARS of life, are therefore assigned to man as an allowance of time, sufficient for establishing in his will an habit, of conforming itself to the MANIFESTED WILL OF THE CREATOR; which habit being once acquired, he will be able hereafter to execute, a perfect agency, when that great stage or period of the creation shall be arrived, for which he is here upon trial, and in training. The perfection for which he is designed, can only be acquired by degrees; and by a continuance in the same course of action, for a definite term of time. Exercise and practice, are indispensably necessary for creating habit; and habit is all that the Creator looks for from His moral agents, in this their present period of imperfection and preparation. By a fundamental law of this part of His universe, a continuance for a certain time in any one course or direction, poduces a facility or fixed tendency; which fixed tendency is called habit: either towards the rule of action, or in opposition to it. And, by the same law, habits once contracted may be overruled and subdued, by contrary habits resolutely superinduced upon them. If a conforming habit is once established in a sufficient degree, the agent is removed; and is "made perfect\*" by some unknown act of divine confirmation subsequent to his removal.

As, therefore, such moral agents as man, require indispensably a preliminary state of exercise, before they can become sure agents for God to introduce and employ in a state of perfect existence and society; we plainly discern these four things. First, that the first state of such an agent, under a government of wisdom, must be a state of probation and training. Secondly, that he must be placed apart from perfected agents, so long as he is under trial; that his imperfections may not communicate their evils to the perfect parts of the creation. Thirdly, that such

<sup>\*</sup> Heb. xii. 23.

a separated state must, of necessity, abound with a great intermixture of good and evil; and with a very general appearance of confusion, resulting from the various and conflicting conduct of the various moral agents who are under trial. And, lastly, that such a state can only be an introductory and incipient state; conducing to another, which is the principal and final one for which the agents were originally designed. Now, if we add to these considerations the momentous fact, that we ourselves are now living in such an introductory and incipient state, conducing to a principal and perfect state; that an average measure of seventy years, more or less, is allotted to us to qualify our. selves for that state; and that our final participation in it, or exclusion from it, depends, really and absolutely, upon the use wE shall have made of that preliminary allotment of time; it will need no great sagacity to discern the importance, above all other things, of applying that measure, precarious at the best, to THE END for which it was allotted.

We cannot, therefore, exercise ourselves

with too much diligence and activity, in contemplating that average measure of time, and in considering its parts and nature. Such a practice, will tend to keep us always well instructed in their true value: it will prevent us, on the one hand, from underrating the parts with respect to the whole measure; and on the other, from over-rating that whole measure, with respect to the infinite measure of existence which is to succeed. For, since SEVENTY YEARS, though amply sufficient for the end designed, supplies nothing for intentional and deliberate waste, we must economize, and wisely husband, the particles of time which compose them. We must discreetly watch over those smaller parts of life; not as being of importance in themselves, but because they constitute the whole of the term, assigned us for fixing the quality of the life which shall follow. Again, since those SEVENTY YEARS conduct us immediately into another stage of existence, which has no change or termination; we must be careful not to attach to the former, an opinion of importance which

belongs only to the latter. For, "the oldest "men," says the experience of the late Archdeacon Paley, "when they look back "on their past life, see it in a very narrow "compass. It appears no more than a "small interval cut out of eternal duration, both before and after it: when compared "with that duration, as nothing "."

We are not however to imagine, that seventy years is a quantity of time necessarily requisite, for a moral agent to acquire a secure tendency towards his perfection, supposing the inclination of his will to be originally, and always, right and sure; for then a shorter period might have sufficed: but it is a measure, largely and liberally allotted by God to the moral agent Man; with allowance for much delay and aberration, provided the tendency of his will be at length, decidedly and steadily, determined towards the rule of his perfection.

This being the case, it becomes our highest and most manifest interest, to know and to observe well, our actual station

<sup>\*</sup> Sermon xxxi. p. 463.

within the average measure of life; to contemplate the true relation, which our actual station bears to the averaged end; to impress our minds with a profound conviction, of the uncertainty of our ever reaching that end; and, to ascertain the degree of habit which we have already acquired, of conforming our wills to the Governing Will: which is the sole end for which we are placed in this part of the universe, and indeed, the only reason why we were created at all.

Awakened to such a contemplation as this, the mind at once views TIME under all its relations; by the united action of its reflection, its memory, and its forethought. By these it dwells, upon the consideration of time present, time past, and time future. It sees them in all their bearings; it compares the present with the past, and applies the rule of the comparison to the future; and it at length becomes practically sensible, of the extreme value of those fleeting particles which we constantly denominate now, and which pass away continually, like the sands in the hour-glass, until all are exhausted.

These are, doubtless, great and awful truths; and the mind, once brought to recognise them, cannot fail to draw all the inferences, the principal of which have been here sketched out. But it is a fact not to be disputed, humiliating as the acknowledgment of it may be; (the author, for one, has often experienced it in himself;) that the noblest practical truths, and the most powerful demonstrations in morals and religion, however laboriously and triumphantly established, lie too commonly neglected, and unapplied, upon the page which gave them light: the inertness of our common nature, like the indolence of a relaxed or vitiated stomach, requiring to be roused, from time to time, by some pungency of novelty; and refusing to take the benefit of the most nutritious aliment, unless excited by something new and artificial in the vehicle or sayour. Thus it is, that parable and allegory have, in all ages, been found capable of stirring the mind, even when the powers of eloquence and demonstration have failed of all their effects.

It is not that we stand in need of any instruction, to teach us the value of time, and the importance of balancing our minds and our years; of that, we have an ample store, both in the writings of wise and ingenuous heathens, and in those of faithful and enlightened Christians. The two little tracts, by two heathen philosophers; that upon Old Age, by Cicero, and that on the Shortness of Life, by Seneca; abound with truths both of statement and argument, upon that subject, which are sufficient to make most Christians blush. And numberless treatises of our own Christian philosophers, hold out to us at every page truths of authority and power, sufficient to startle every Christian upon the same momentous article. viz. the correspondence which ought to be invariably maintained, between our THOUGHTS and our YEARS, in our progress through life.

But, although we are in no want of instruction for that end, we are plainly in want of something to excite and encourage us to use that instruction; something, which may constantly remind us of the perpetual lapse of time, and of the important change which that perpetual lapse is perpetually producing in the circumstances of our present being; something, which, instead of leaving us to the mercy of our own reflection, whose indolence and infidelity are but too well demonstrated, may seize upon and fix our attention, by some powerful and sensible impression.

To supply an auxiliary of this nature; simple in its construction; convenient in its form; intelligible in its design; easy in its use; clear in its indications; sure and immediate in its effect; by means of which, the due correspondence between our minds and our years may, at any moment, be ascertained, confismed, or restored; and, by that means, any failure in the exercise of our agency be presently redressed; the scheme of The Bioscope was first imagined: and it is now offered, after an experiment of some years, to the closets and the studies of the serious and the wise. It pretends not, to add any thing new to the store

of moral instruction, which has been so richly poured out upon us by the labours of those, whom God has raised up, in different ages, for lights to guide our course; it only pretends to contribute a means, and to furnish an occasion, for applying that instruction; and, as a GENERAL REGULATOR, to render it easy for the mind to keep always an even and measured pace with the years of life, so that it may always find itself at its natural post in time, whenever its agency shall be called for. In order that, "when its Lord " cometh, He may find it watching. For, " blessed are those servants, whom their " Lord when He cometh shall find so doing: " and if He shall come in the second watch, " or come in the third watch, and find them ". so, BLESSED ARE THOSE SERVANTS!"

How far these pretensions may be justified, must appear from the following *Description* of the Dial, and explanation of its *Use*.

## DESCRIPTION

OF

## THE BIOSCOPE.

THE BIOSCOPE is a dial, or scale, consisting of seven-eighths of a circle, and divided into seventy degrees, answering to the average number of the years of human life; which average number, as we have seen, has in all ages been set at SEVENTY YEARS.

The seven decimal divisions of the scale, which represent the seven decimal divisions of life, are characterized by certain qualities, which will be found to belong properly, to some part or other of each of

those seven divisions or periods, in their order and progress, viz.

- 1. CHILDHOOD.
- 2. Youth.
- 3. MANHOOD.
- 4. VIGOUR.
- 5. MATURITY.
- 6. DECLINE.
- 7. DECAY.

Of the years to which human life may attain over and above the average measure, no account is taken; for the following reasons:

- 1. Because it is designed to take a rule, which shall be of the most general application.
- 2. Because no average can be formed of that excess: "Omnium extatum certus est
- " terminus, senectutis autem nullus certus est terminus." " Every age," says Cicero,.
- "has its certain end, except old age;
- "which has no certain end." It is, there-

fore, necessary to abide by the general average.

- 3. Because, as the Psalmist pronounces, they "are but labour and sorrow;" being very few in number, passing soon away, and most commonly yielding an evident proof of the smallness of their profit.
- 4. Because, as Bishop Taylor observes, "very old age is but a longer sickness;" or, as Seneca speaks, "an incurable sick-"ness—senectus insanabilis morbus est:" a multiplication of the infirmities incident to a decaying frame; and therefore rather to be placed to the account of death than of life, being more commonly a preliminary of the dissolution which constitutes the latter, than a true prolongation of the powers which are essential to the former.
- 5. But, lastly and chiefly, because the moral effect of the instrument will be most efficaciously shown, by the sensible demonstration that we have outlived the average measures of our lives; and by finding, on looking upon THE BIOSCOPE, that we have

outlasted its functions, and have no longer any concern in its indications.

The space between the two extremities of the scale, is marked by ETERNITY; that stupendous state, which preceded the origin of our being, and which will immediately follow the termination of its present temporary condition. And the dial begins and ends upon the verge of ETERNITY, because buman life begins from eternity past, and ends in eternity to come.

From that point, a celestial effulgence appears to be emitted; and because, the lightsomeness and glee of infancy displays so lively and affecting an evidence of the divine brightness from which it springs; and because, we are humbly to hope and to believe, that the gloom of age will finally merge and settle in the same divine brightness; the rays of that effulgence are represented as diffusing their lustre, equally, over the beginning and end of life: thereby contrasting the clouds, and storms, which more or less attend the middle stages of every human life.

Lastly; a MOVEABLE INDEX is affixed, which may be directed to any degree marked upon the scale.

To the dial, thus disposed, the name of BIOSCOPE has been assigned, as a term simply and clearly expressive of its design; being formed from two Greek words, BIOS, βιος, signifying life; and SCOPEO, σκοπεω, to observe, or survey. For, as the name of HOROSCOPE — ὑςοοποπος\*, was anciently given to a scale, formed to show the number and progress of the hours of the day; there seemed a strict propriety in calling, by the name of BIOSCOPE, a scale designed to exhibit, the general measure and progress of THE HUMAN LIFE.

<sup>\*</sup> Not. Hardouini in Plin. Hist. Nat. ii. c. 64. et Steph. Lex. Grasc. tom, iv. col, 789.

.

## THE USE

OF

## THE BIOSCOPE

EXPLAINED.

1. By the use of the Bioscope is meant, not its mechanical use, which is too plain to need any explanation; but the moral and practical use, which a regular and continued attention to its simple mechanism is able abundantly to afford. And in order to exemplify that use, and to render it familiarly apparent, I shall lay before the reader some of the reflections, which a continued observation of its indications has already suggested; leaving it to him to extend and multiply them hereafter, by the exercise of his own meditation. These reflections I

shall endeavour to detail, as they have occasionally arisen in the mind; observing, at the same time, as much order in the arrangement, as the nature of the subject will permit.

Aspect of the Dial.

2. And first: If I mistake not, the aspect of the dial alone, presented for the first time to a mind capable of any serious reflection, must awaken some new and unexpected sensations. That unfinished circle, representing to our view the utmost average measure of time in which we can have any personal concern in the affairs of this earth; sending the memory back to the beginning of life, and the forethought onward to its termination; exhibiting a discernible end, and that end in immediate contact with ETERNITY; that aspect, alone, must of necessity work a strong effect upon any ingenuous and contemplative spirit, even before we proceed to consider the particular uses to which it may be applied. For,

Should not THE DIAL strike us as we gaze? Portentous as the written wall which struck,

O'er midnight bowls, the proad Assyrian pale? Like that THE DIAL speaks, and points to THEE: "O MAN, thy kingdom is departing from THEE! Its silent language such; nor need'st thou call Thy Magi, to decipher what it means.

- 3. But if, from this general survey, we The Index proceed to direct the index to that particular degree upon the scale which answers to the actual year of our own age, a new, and a livelier, interest will be immediately awakened; for, in beholding our present station on the dial, we must instantly, and in the same view, discern all the past and future of our earthly being. And although that perception, to be of any moral effect, must be an act of the mind itself; ye we shall be sensible, that the mental vision will be very powerfully assisted towards that act, by the visible figure presented to the sight.
- 4. And here we may observe, by the way, that in pointing the index no prevarication can possibly avail us; no temptation can prompt us to that monstrous and despicable folly, the concealing or falsifying our true age. For, who would dare to

direct the hand to a false point? false with respect to his own intimate knowledge, and false, also, with respect to the corresponding scale in the knowledge of God? There is, therefore, no escape here from the authority of truth; and whether we point the hand or not, the eye, both of body and mind, must instantly discern the point at which it ought to stand.

5. From our respective stations upon the dial, it will behove us to make all those salutary and momentous observations, all those pregnant and various reflections, which good sense, fidelity of reason, and an enlightened knowledge of the prospects of our BLESSED RELIGION, will abundantly suggest.

Retrospect.

6. Like a traveller who has gained some high and commanding stage upon his journey, from whence he is able to take a distinct review of all the country he has traversed, each of us will be able, at the conclusion of each year of our lives, to look back, from our new station on the dial of life, over the whole road we

have already journeyed; and to revive in our recollections, by means of the chain of points which we discern in the distance, a thousand instructive impressions, which might otherwise have escaped the most active efforts of the memory.

Such comprehensive views the spirit takes,
That in a few short moments we retrace,
(As in a map the voyager his course,)
The winding of our way through many years.

7. From the division of the scale which prospect. we have just completed, we shall naturally direct a curious eye forward; over the unknown, and unexplored track which lies immediately before us, and in which we must advance without the smallest pause or delay. But here,

The present moment terminates our sight,
Clouds, thick as those on doomsday, drown the
next!

In this prospective view, all that we can

distinguish, is the extreme average distance to which we can advance; every intermediate object being totally concealed from our view.

8. But though we are always able to discern very distinctly, the great limit-mark which closes the common-road of life, yet our own individual progress may be interrupted and arrested, at any one of the intermediate points; and if that should be our case, we shall then be brought, by a sudden and immediate traverse, to that same great boundary of the scale, namely, ETERNITY: for,

By Fate's inviolable oath, is sworn

Deep silence where ETERNITY begins.

Division of the Bioscope.

9. Thus, the Bioscope divides itself into two parts, answering to the time past, and the time future, of life; which parts are always varying their proportions, because they are only divided by the moveable and constantly advancing index: whilst the moveable index itself, represents that constantly

fleeting impression which we call now, in which alone consists the mode of time that can properly be called *present*.

10. Of these three times of earthly exist-Time of Ha. ence, it is absolutely requisite that we should form a true and just estimate. " Life," observed Seneca, " is divided into " three times; that which is, that which was, " and that which will be. Of these, the " shortest is present time; it is indeed so " short, that it has appeared to some per-" sons to have no existence at all. For " it is in continual passage; it almost " ceases to be before we are well aware " that it is: so that we at all times rather " perceive it to be gone, than we at any time " discern it to go." Hence we may reasonably affirm, that "present time is no other " than the perpetual passage of future time " into past."

11. Short, however, and fleeting as that particle of time is which we call now, and which alone constitutes present time, it is the only made of time of which we can

make any real and positive use. All our enduring happiness, all the future objects of our hope, every prospect of final consolation and repose, depend absolutely, for their ultimate realization, upon the use we shall have made of these fleeting particles; the sum total of which, must compose the record of our lives.

12. Upon which account the same wise heathen, jealous of his property in them, was led to make this impressive remark. " I am always astonished, when I see " people asking others to give them up " their time; and when I see those who are " asked, so complaisant as to bestow it. " Both parties consider only the object for " which the time is asked; neither of them " pays any regard to the time itself: just as " if nothing had been asked, and as if no-" thing had been granted. They are thus " deceived concerning the most precious " article of life, merely because it is incor-" poreal, and imperceptible to sense; and " upon that account they imagine it to be

" a very cheap commodity, or rather, an "article totally destitute of value. Whereas, " if any one could bring before his view " the whole measure of his remaining years. " with as much certainty as he can that " of the years which are already past, how " would that man tremble, who should " see but a few of them remaining? How " prudent, how sparing of them, would he " then become? It is an easy matter, to " manage and economise any thing of " which the quantity is known and deter-" mined, be that quantity ever so small; " but with what care and circumspection " ought that to be husbanded, which, we " know not how soon, may suddenly fail us " altogether? No one can give you back " your time. Life will still travel on, to-" wards the point to which it first began " to go. It will glide forward, silently " and imperceptibly, without giving you " any warning of its velocity. " you are busied, it speeds away; until " death at length arrives, to which, whe"ther you will or not, you must needs "submit."

13. These reflections of the Roman moralist, on the infinite value of present time, are thus corrobbrated by our own great " Life is continually ravaged moralist. "by invaders; one steals an hour, and " another a day. One conceals the rob-" bery by hurrying us into business, an-" other by lulling us with amusement. \* The depredation is continued through a " thousand vicissitudes of turnult and tran-" quillity; till, having lost all, we can lose " no more. Time ought, above all other " kinds of property, to be free from inva-" sion; and yet there is no man who does " not claim the power of wasting that time " which is the right of others. An Italian " philosopher expressed in his motto, that " TIME was his ESTATE: an estate, in-" deed, which will produce nothing without " cultivation; but which will abundantly " repay the labours of industry, and satisfy " the most extensive desires, if no part " of it be suffered to lie waste by negligence, to be over-run with noxious
plants, or laid out for show rather than
for use."

All sensual man! because untouch'd, unseen, He looks on time as nothing.——
O Time! than gold more sacred; more a load Than lead to fools, and fools reputed wise!
What moment granted man without account?
What years are squandered, Wisdom's debtunpaid?

14. All these important truths are brought Demonstration of the into sensible demonstration, upon the dial Bloscope. of THE BIOSCOPE; and from thence are easily reducible into the common practice of life. For, let any one but persist, for some length of time, in a familiar and daily intercourse with this dial, having the index always pointed to the number of the actual year of his life; and it will be morally impossible, that his mind should not contract some habits of reflection upon the nature and value of time, most salutary for the future disposal of his life, and for regulating the correspondence between his thoughts and his years.

- 15. And, first, by the habitual use of the Bioscope, we shall be rescued from that almost universal, and pernicious deception; which seduces us to regard life as one continued now, or present moment indefinitely extended, This is the grand illusion, by which our minds first become disunited from our years.
- 16. Under this illusion, which reflection seldom comes forward to dissipate, and which the objects and incidents of the world conspire so artfully to cherish, we glide through the greater part of life; without being at all sensible of its advance, and without being prompted to remark the change which is continually taking place, in our relative position between the two opposite extremes of life.
- 17. Our feelings, our tastes, our inclinations, our passions, continuing nearly at par during the greater part of that period of time, we are apt to suppose ourselves in every respect the same individuals; and so

perhaps we are, in every respect except in that of time. But this, unfortunately, is the respect which alters and determines the whole. For, since life signifies nothing else than a limited quantity of time; if we are very different individuals in respect of time, in every succeeding stage of our progress, we are very different individuals in that which constitutes our present temporal life, or existence. And, unless the mind is vigilant to remark that progress, it will remain stationary while the years proceed; and the inevitable consequence must be, first, disunion, and afterwards, a continually increasing distance and disparity, between the two. It is, therefore, of the last importance, that we should constantly keep in our view that governing circumstance of our present being, under all its stages and modifications; and never suffer it to elude our attention.

18. This THE BIOSCOPE will constrain us to do, in the most imperative manner; and, by that means, will dispel the illusion

which has been pointed out. The long and uniform now, (suggested by the continuity of sensible impressions, or, more properly, arising out of our inattention to the succession of those impressions,) which life appears to be, will become analyzed, and divided into its constituent parts; by an habitual attention to the scale, by its frequent inspection, and by its annual rectification. And, as the subdivision of an unit into its fractional parts is a sort of multiplication; so, by reducing the general now of life into its component and successive particles of time, we shall multiply measures of time to our thoughts and apprehension; and by that means shall reader ourselves experimentally richer, in the most valuable species of property which our present being is capable of acquiring. For, time well employed, is secured; time wasted, is lost.

19. Again we shall learn from it both how to estimate, and how to economise, the rapid current of time; and how to avail ourselves of the whole of each succeeding year, as it is passing over us.

That waning INDEX, as it measures life,
It life resembles too. Life speeds away
From point to point, the seeming to stand still.
The cunning fugitive is swift by stealth.
Too subtle is the movement to be seen,
Yet soon man's hour is up, and we are gone.
REASON should judge in all; in Reason's eye,
That sedentary index travels hard.
But such our gravitation to the wrong,
So prone our hearts to whisper what we wish,
Tis later with the wise than he's aware;
And all mankind mistake their time of day.
E'en age itself.—So gentle life's descent,
We shut our eyes, and think it is a plain.

20. As each succeeding year, by causing the index to advance, continually changes the relative divisions of the scale; that is to say, the measures of time past, and of time to come; an intimacy contracted with the instrument will render us habitually mindful, that a year is actually passing over us, which we soon must mark; and, from observing the latter division of the dial to be

constantly and gradually decreasing, it will be impossible that a temper of caution and circumspection should not by degrees be formed, and at length finally established in us.

21. The sensible demonstration of the continual decrease of the forward division of the dial, must of itself impress us with a perfect conviction, that our personal interest in the range of life decreases exactly in the same proportion; and whoever has once received in his mind the impression, of that great truth, will regulate by it the ardour of his affections, and the sallies of his imagination, with respect to all objects whose importance is wholly confined within the limits of this temporal life. For who, that has once felt the full force of that ocular demonstration, will suffer himself to cherish disproportioned affections for the objects of this failing life; when he sees that the index of his years has told out the greater number, and that it is now drawing his attention towards that terminating point, where it must necessarily close its functions? Who, that has persevered for any length of time in habits of familiarity with this dial, and whose index is veering towards its end, can adhere to the perishing objects of life with the same eager tenacity that he did at an earlier period; which probably was then reprehensible, although it might be called natural, but which is now become positively reproachful, and ought therefore to be regarded as unnatural?

A soul immortal, spending all her fires—
Thrown into tumult, raptur'd or alarm'd,
At aught this scene can threaten or indulge,
Resembles ocean into tempest wrought,
To wast a feather, or to drown a fty!

22. But, as much as it is necessary to Edinate of watch over, and to estimate correctly, the several parts of temporal life, in relation to its whole average measure, so much also it is necessary to estimate, with equal correctness, that whole average measure, in relation to the ETERNITY of duration which is to succeed; in order that, while we are taking care not

to undervalue the parts, we may not be drawn into the equally permicious error, of setting too high a value upon the whole.

23. " Man," says an eminent and admired writer, " is a creature designed for two dif-" ferent states of being, or rather two dif-" ferent lives. His first is short and tran-" sient, his second permanent and lasting. "The question we are all concerned in " is this, in which of these two lives is it " our chief interest to make ourselves " happy? - Every man, upon the first hear-" ing of this question, knows very well " which side of it he ought to close with. " But, however right we are in theory, it is " plain that in practice we adhere to the " wrong side of the question: we make " provisions for this life, as though it were " never to have an end, and for the other " life, as though it were never to have a " beginning.

24. "Should a spirit of superior rank, "who is a stranger to human nature, accimendentally light upon the earth, and take a survey of its inhabitants, what would

" his notions of us be? Would not he " think, that we are a species of beings " made for quite different ends and pur-" poses than what we really are? Must not " he imagine, that we were placed in this " world to get riches and honour? Would " not he think, that it was our duty to toil " after wealth, and station, and title? Nav. " would not he believe, we were forbidden " poverty by threats of eternal punishment, " and enjoined to pursue our pleasures " under pain of damnation? He would cer-" tainly imagine, that we were influenced " by a scheme of duties quite opposite to " those which are indeed prescribed to us. " And truly, according to such an imagina-" tion, he must conclude, that we are a " species of the most obedient creatures in " the universe; that we are constant to our " duty; and that we keep a steady eye on " the end for which we were sent hither. 25. "But how great would be his asto-" nishment, when be learned; that we were " beings not designed to exist in this world " above THREESCORE AND TEN YEARS; and " that the greatest part of this busy species " fall short even of that age? How would " he be lost in horror and admiration, when " he should know, that this set of creatures, " who lay out all their endeavours for this " life, which scarce deserves the name of " existence-When, I say, he should know, " that this set of creatures are to exist to " all eternity in another life, for which they " make no preparation? Nothing can be " a greater disgrace to reason, than that " men, who are persuaded of these two dif-" ferent states of being, should be perpe-" tually employed in providing for a life " of threescore and ten years; and neglecting " to make provision for that, which, after " many myriads of years, will still be new, " and still beginning \*."

Contemplation of Time. 26. To discipline the mind and to arm it against the illusion of this error, it will be advisable to exercise it, frequently, in contemplating large measures of time; measures, in which the utmost extent of human

Spectator, No. 575.

life shall be presently absorbed and lost. " Conferto nostram longissimam atatem cum " ETERNITATE, et sic brevissima reperietur.-" Compare our longest life with ETER-" NITY," says Cicero, " and you will per-" ceive, how extremely short it is."-" Pro-" pone profundi temporis vastitatem, et UNI-" VERSAM complectere. Deinde hoc quod " ætatem vocamus humanam compara cum " IMMENSO; videbis quam exiguam sit quod " optamus, quod extendimus.—Represent to " yourself the whole compass of time," says Seneca, " and endeavour to contemplate it " in its entireness. Then, compare with " it that which we call human life, and you " will be sensible how short that is, which " so much engages our concern."

27. It will be of the utmost benefit, to Moral of Chronology. accustom the mind to retrace the REVOLUTIONS OF AGES, and the durations of empires, states, and dynasties; to contemplate the measures of the different DISPENSATIONS OF RELIGION, in their order and succession; and, above all, to pursue the sublime and magnificent prospects which are laid open to

our expectations, and which are now rapidly advancing towards our experience, in the fields of PROPHECY. It will be salutary, to exercise it steadily and attentively, in all those various chronological computations, which are subjoined with that design to this work; to look down the years of this present century, whose chronological characters are there assigned; and to reflect, that there is not one of those who now read this book, who will not have been called to account for his agency in life, long before the indications of that table shall be exhausted.

28. It will be of the greatest service also to remark, how many lives of men we unconcernedly turn over, in a very few pages, in many parts of history; lives which, in their time, were as much animated with interest, crowded with incident, and apparently tardy in their progress, as ours may now seem to be: to make ourselves dwell upon some one life, of which a connected record subsists, and on the particulars of which we may be disposed to enter with minute concern; to identify ourselves with the individual; to

live his life over again with him; to follow him step by step, through all his passages and vicissitudes, to the closing scene of death; and then, to contemplate him, in his state of separation from life. Perhaps few such pleasing and fruitful opportunities for this latter practice are afforded, as in the long epistolary life of the justly admired, and truly estimable, Madame de Sévigné.

29. From such moral warnings, col-Real Value lected from the stores of chronology and biography, we shall at length acquire a clear discernment; that the value of human life cannot possibly consist in any number of years, however that number may exceed the average measure of life: the greatest attainable number serving only to demonstrate, with stronger evidence, how low and trivial in value human life is, if it be estimated only by a rule of time. Its value, therefore, cannot consist in time itself.

30. Now, that value consists, not in time itself, but in the productiveness of time to an end. So that, unless we take that end into the account along with time, and unless we

suppose the time of human life to be actually productive of that end, no real value can possibly attach upon any measure of human life; since its utmost length in years will be always in direct opposition to the natural tendency of man's desires, and to the nature of his noblest endowments.

Life has no value as an end, but means; An end, deplorable; a means, divine.

- 31. What then is the criterion, by which we are to judge of the value of human life? I answer, the end which it yields. And where is that end to be found? At the end and termination of its course. From whence it will follow, that the true value of human life consists in the result which it shall be found to yield, when it shall be completed.
- 32. And this is so obviously true, even upon the most general principles, as to have been solemnly taught and inculcated even by the heathen philosophers. "Vita nec" bonum nec malum est, boni ac mali locus "est.—Life," says Seneca, "is neither a good ner an evil in itself, it is only the

" place where the qualities of good and evil
" are acquired."—" Nihil ad rem refert, quo
" loco desinas; tantum bonam clausulam
" impone.—It is of no consequence," says
he, " in what part of that place you stop,
" only secure to yourself a good conclusion."
Wherefore Aristotle's rule may be well
applied here; "The end ought to be more
" an object of our regard, than that which
" is only instrumental to the end:" which
axiom is but the echo of that more ancient
dictate of wisdom; "Better is the end of a
" thing, than the beginning thereof\*."

33. When Solon, the Athenian legislator, visited the court of Crossus, king of Lydia, who was then in the meridian of his splendour and prosperity; the king caused all the soyal treasuries to be laid open to his inspection. After Solon had been made to observe all their contents, Crossus demanded of him, who was the happiest man that he ever yet had known? anticipating, with delight, the gratification of hearing

<sup>\*</sup> Ecclesiastes, vii. 8.

Solon bear testimony to his own pre-eminent felicity. Solon, unmoved by the Lydian treasures, or the manifest emotion of the king, replied, " that the happiest " man he had ever known was one Tellus, " an Athenian." Crossus, disappointed and astonished at the reply, inquired of Solon, " Why he esteemed Tellus to be the hap-" piest man?"-" Because," said Solon, " he had virtuous children, and lived to see " their children flourish; and while he was " in the enjoyment of that felicity, he died " an honourable death." Croesus then inquired, who Solon regarded as the next happiest man? not doubting but that the next place would be assigned to himself. " The brothers, Cleobis and Bito," replied Solon: "because their circumstances were " easy; they enjoyed great bodily health " and vigour, so as to gain the prizes " in the games; and, while they were " in the act of manifesting an illustrious " example of filial duty, they were sud-" denly removed by a blessed death: in " which the Deity evidently showed, how

" much more excellent death is than life." Crossus, enraged at this discourse, exclaimed: "O Athenian! dost thou then " set my happiness so low, as to bear com-" parison with that of common men?" 34. To which Solon replied: "O king! " thou demandest my opinion concerning " human life; and how can I make thee " any other answer, who am so well aware " that the Deity often interrupts the greatest " happiness of mortals? In the course of a " long life, we must of necessity witness " and suffer many things contrary to our " wishes. I set the longest life of man at " SEVENTY YEARS; which seventy years " contain twenty-five thousand five hun-" dred and fifty days. Now, of these " twenty-five thousand five hundred and " fifty days, making together seventy. " YEARS, thou shalt not find one that will " produce exactly the same result as an-. " other. Thou must therefore acknowledge, " that man is liable to a thousand varieties " and casualties. Thou art now, indeed,

" most powerful and rich; and king over a " numerous people. Yet, with respect to " that which thou demandest of me, I can " give no answer, until I shall have known " that thou hast ended thy life in happiness. " For he who has great riches, is not hap-" pier than he who has only sufficient, " unless the same prosperity attends him to " the end of his career. If, to all thy present " prosperity, thou shalt add un happy death, " then art thou indeed he after whom thou " inquirest; the man who may truly be " pronounced happy. Until, however, a " man shall have reached his end, suspend " thy judgment; call him fortunate, but do " not yet venture to pronounce him happy: " he who unites the most numerous means " of happiness, who retains them to the " end, and who then departs from life tran " quilly, is alone entitled, in my estimation, " to be pronounced HAPPY. It is therefore " necessary that we should wait the end " of things, and observe their final issues." How the truth of Solon's argument was

proved to Crœsus, I shall not relate here, since it is known to every reader of ancient history.

35. If, upon this narrow ground of heathen argument, the proposition is undeniably true, that a life must be ended before we can pronounce positively of its value; how powerful and how awful does that proposition become when it is placed upon Christian ground, with all the secrets of ETERNITY laid open in evidence of its truth? What Christian needs to be taught, that the real value of his life cannot be taken until his death? and that, not merely with reference to the retrospect of what he has experienced, but with reference also, to the prospect of that which he shall thereafter experience throughout eternal ages? The truth of this proposition, therefore, requires no enforcement; nor that of the other. so intimately connected with it; that the value of life does not, in any degree, consist in quantity of years. It is the productiveness of the time we live (whatever be its . quantity,) to AN END of value, which alone

sets A VALUE upon the time we live. That end of value, is assurance of eternal happiness; and every measure of life which can produce that assurance, is equally valuable.

The Macrobiotic Art.

- 36. And here is a proper place for noticing an effort which has been made, (under the title of "the Macrobiotic Art, or Art of prolonging Life,") to attach a value upon the time, or quantity of life, considered in itself.
- 37. "The bills of mortality," we are told, " convey some of the most important in-" structions; by means of ascertaining THE " LAW, which governs the waste of human " life." Most interesting, indeed, would the discovery of that great law be to the human race. But what are those "important in-" structions," which the teacher would deduce from the supposed discovery of that mysterious law?-" The value of Annuities, " dependent on the continuance of any " lives, or any survivorship between them." Doubtless, this is an object of a certain relative importance to some particular temporal circumstances of social life; but when we view it in comparison with that sense of

absolute importance, which the allegation of. "the law which governs the waste of human. "life," naturally and immediately awakens in the mind, how little and how ludicrous does its assumed solemnity appear!

38. No stronger ground could be laid for the most provident and extensive measures of final and eternal security, than a well considered view of the great " law which " governs the waste of human life;" and yet it happens, that this sovereign law is here contemplated in such a manner, as to fix and entomb the mind within the narrowest limits that can be found in that extensive " waste." A new average is sought for the length of human life, setting at naught the common agreement of mankind in all ages; and holding out a vain and pernicious encouragement to earthly views, by fallaciously extending that average from SEVENTY, to upwards of EIGHTY years. A vast importance is attached to that small extension of the latter part of life beyond its ancient average; and from thence has arisen a spurious and presumptuous art, professing

to "prolong life" beyond its averaged term.

39. And what is held forth to us, as the attractive object and end of that art? It is this: "That if any person, possessed of a " plain, but sound understanding, and whose " health is not materially injured, will care-" fully peruse its pages, and will apply the " facts therein contained, to his own par-" ticular case, occasionally calling in the " assistance of an enlightened medical " friend, when any important alteration " takes place in his constitution or bodily " functions, he can hardly fail-(to do "what?)-to add from ten to twenty, or " even thirty years, TO HIS COMFORTABLE " EXISTENCE"." And in order to inspire an ambition for penetrating so far into those wintry regions of our nature, a portrait is presented of two aged objects, who are in the actual possession of all the privileges attainable in that Northern-Pole of life; who have more than doubled their common average of

<sup>•</sup> Cede of Longevity., Adv. to 1st Ed. p. 3.

years; and who have therefore lived into generations which can entertain for them no other sentiment, than that which we ourselves entertain at the sight of Stone-henge, or the Mammouth.

40. How humiliating to human nature are the pretensions of such an art! How severe a censure does it seem to imply, both on the promises and encouragements of the Gospel, and on the ethical philosophy of the best and wisest of the heathens! The preservation of health, is doubtless a reasonable and becoming object of our care: because we can neither discharge our duties well, nor feel the fair gratifications of life, without the comfort of health. In taking care of our health, therefore, we take care to maintain our bodily powers in the best condition for discharging the duties of our stations; and for relishing the various satisfactions, which we are bountifully permitted to enjoy as a consequence of that discharge. And this is the only legitimate, and worthy motive, for striving to preserve health. A prolongation of life, is a very probable, and a very ordinary consequence of health so preserved, though it is very far from being a certain, and a necessary consequence; because, "the law "which really governs the waste of human "life," is beyond the reach of all human scrutiny: as the numerous apparent casualties, by which we daily see it abridged in the full triumph of health and youth, most clearly and irresistibly demonstrate.

41. But, to propose "the prolongation of " life, for ten, twenty, or even thirty years " beyond the average of SEVENTY YEARS," as, in itself, the proper object of an art; to lay it down as an axiom, that the attainment of a very long life is, in itself, a good; and an end worthy to govern the thoughts and desires of a reasonable man; (when all the years that we can enumerate of life, whether long or short, must necessarily be past, before they can be numbered;) is the most melancholy speculation that has yet shown itself to the world, and an affront to all those high prerogatives which are awaiting us at the exit from life. The importance thus given to an object, which has been

always rated at so very different a value by the wisest and the best of men, in all ages, and under every degree of illumination, forms an epocha in the history of the human mind; and seems to mark a tropical point, from whence its energies may begin to retrograde from that forward tendency which they have hitherto maintained since the origin of man, and to recoil back into the gulf and vortex of this transient and perishable world.

42. What should we think of a youth—and if there is either sense or virtue in the art, it ought to be applied when the springs of life are soundest—What should we think of a youth, who should, in the smallest degree, care to govern his view of life by (that which is the avowed object of the Macrobiotic art) the prospect of adding "ten, "twenty, or even thirty years, of comfortable "existence to the end of his seventieth year?" Let not such a one court a dangerous duty, upon the fields or waves of glory; let him not labour for his country's weal at the helm of power; for, alas! we too well know,

that by so doing he will only provoke the operation, of "the law that governs the waste " of human life!" Neither let him animate his soul, by anticipating the glories of eternity; for, if he does, they will infallibly extinguish in it all esteem for those years, of artificial superannuation.

48. Let then the spurious union be broken, between care for health and anxiety for life. Let the former be regarded as an object of manly and rational concern, for the better performance of our several engagements in life; but let the latter be discarded, as an object of pursuit low and unworthy; offensive to the best sentiments of man, even in an heathen state; and irreconcileable with every thought and hope, which should form the temper of a Christian mind. Let us bless God, that when he was pleased to pass sentence of mortality upon man, and to doom him to the task of labouring for his daily bread, He did not impose upon him the additional task, of labouring for a little more old age. That when decline and decay became the general destiny of man, the divine mercy permitted him to look forward, with serenity and comfort, to the term of his dissolution, as a deliverance from increasing afflictions and infirmities; instead of obliging him to prolong his endurance of those afflictions to the utmost, by rules of *Macrobiotic art*.

ABSUAD LONGEVITY! More, more, it cries, More life, more wealth, more trash of every kind. And wherefore mad for more, when relish fails? Think you the soul, when this life's rattles cease, Has nothing of more manly to succeed? Contract the taste immortal; learn e'en now, To relish what alone subsists hereafter. Of AGE, the glory is to wish to die. That wish is praise, and promise; it applauds Past hife, and promises our future bliss.

"Quid autem interest, quam cito exeas, dum
"utique exeundum est? Non ut diu vivamus
"curandum est, sed ut satis. Nam ut diu
"vivas, fato opus est; ut satis, animo. Longa
"est vita, ut plena est. Impletur autem cum
"animus sibi bonum suum reddidit.—What
"does it matter," says Seneca, "how
"soon you reach your end, since you

"must inevitably arrive at it? We ought not to be anxious to live a long while, but to live long enough. To live long depends upon fate, to live long enough depends on ourselves. That life is long which is full: and it is full, whenever the mind has repayed it for the measure of its time."

Influence of Time on Eternity.

44. But if life is only to be valued from the productiveness of the time we live, to yield the end of eternal felicity; we cannot but be forcibly struck by the consideration, thus strongly brought before our view, of the sovereign and absolute influence of our time, short as it is, upon the future quality of our existence, though eternal in its du-The timely and strong apprehenration. sion of this great truth, concerns us more deeply than any other science to which we can possibly attain, between the day of our birth, and the day of our dissolution. Let us therefore strive to bring this important fact, as strongly as possible, home to our perception.

45. Man's being, considered in its entireness, is, 1st, animal and temporal; 2dly,

spiritual and eternal. What air is to his animal life, time is to his temporal life. Take from him air, and his animal life ceases: take from him time, and his temporal life ceases. So far the parallel is kept. But mark where it is lost. If air be corrupted, it can only prejudice the animal life; its poison cannot extend to the spiritual or the eternal. But if time be corrupted, the poison extends itself even to the spiritual, and survives for ever in the eternal. the other hand; if pestilential air be corrected and purified, the benefit, however great, can only reach the animal life; but if corrupted time be restored, and well purified, the virtue is not confined to the temporal life only, but extends its vivifying power to the spiritual and to the eternal, But air must be purified, before animal life is extinct; and so also must time, while temporal life yet subsists; and it only subsists, so long as we continue in this our present life. If time closes in corruption, there exists not in the universe any remaining means, by which our eternity can be recovered from the infection, and from all its disastrous consequences. And it is on account of the certainty of that terrific truth, that God, in His justice and mercy, has not only contrived the most effectual, and most summary, method for enabling us to restore to salubrity whatever time we may have depraved, by means of the dispensation of HIS GOSPEL; but has also given to that Gospel, such extraordinary publicity, such unconquerable evidence, and such easy and universal access, for eighteen hundred years past, that nothing but our own criminal inactivity, or stupid unconcern, can cause us to be ultimately deprived of all its benefit.

Office of the Bioscope.

46. From what has been already said it will now be apparent, that The Bioscope is calculated to fix the mind in the contemplation, of time present, time past, and time future; and consequently, to administer the three-fold important office, of Montor, Remembrancer, and Comporter, according as it is applied to each of those three several times, determinable by the

advancing index; which index thus gives language, and expression, to the dial.

We take no note of time
But from its loss; to give it then a tongue
Is wise in man. As if an angel spoke;
I hear the solemn sound. If heard aright,
It is the knell of our departed years.
Where are they?—With the years beyond the flood!

47. As a Monitor, it will make us reflect Monitor upon the importance of every portion of the year we are living; and thereby give us the best chance, of not having hereafter to lament its misapplication.

Be wise to-day, 'tis madness to defer;
Next day the fatal precedent will plead,
Thus on, till wisdom is push'd out of life.
PROCRASTINATION is the thief of time;
Year after year it steals, till all are fled,
And to the mercies of a moment leaves
The vast concerns of an eternal scene!
If not so frequent, would not this be strange?
That 'tis so frequent, this is stranger still!

48. As a Remembrancer, it will keep us Remembranconstantly supplied with all the fruits of wisdom, which can be gathered from our own past experience.

Tis greatly wise, to talk with our past years,

And ask them, what report they bore to heav'n;

And how they might have borne more welcome news?

Their answers form, what men experience call.

Comforter.

49. As a Comforter, it will enable us to apply both those rules of wisdom to the future scene; in which man always hopes to find that happiness, which his mind and his affections in vain pursue, through all the fleeting moments of present time.

All should be prophets to themselves; foresee Their future fate; their future fate foretaste; This art would waste the bitterness of death.—To-day, is yesterday returned; return'd Full-power'd to cancel, expiate, raise, adorn, And reinstate us on a rock of peace.

Let it not share its predecessor's fate!

50. But besides the three great characters of time, the Bioscope also marks out to us, the character, order, and progression of the different periods which constitute the whole

of life; and points out to our attention, the small number, the short continuance, and the speedy succession of them all. For, CHILD-HOOD and YOUTH have yet to reach MAN-HOOD, and manhood has not attained to VIGOUR, nor vigour to MATURITY; and maturity attained speedily passes into DECLINE; and decline must as speedily terminate in DECAY. Each measure is small; each sends on our view to its successor; and we see, that the stages are but few in number, and short in duration, through which we are brought to THE END.

51. To use the Bioscope in all these three respects, it is evident that we must exercise, with resolution and constancy, those three great faculties by which our nature is distinguished; viz. the REFLECTION, the MEMORY, and the FORETHOUGHT. It is the union of those three faculties in man, that establishes the identity of his moral person, throughout time, and throughout eternity. He remembers himself in the past, he feels himself in the present, and he anticipates

future periods, in which he knows that he shall still experience the same present sense, which he now experiences. The connexion between those three faculties, qualifies him for being a moral agent; and lays the ground of that responsibility, under which, as a moral agent, he holds the tenure of his present life.

The Ages of Man. 52. Let us apply these observations to the different ages of man; and, in order to simplify and abridge that application, let us consider the years of man as divided only into three general periods: youth, middle life, and age.

Youth.

53. As a Monitor, youth will be admonished by the Bioscope to consider well the quality of the years which it is living; which quality is inscribed over against those years upon the scale. Whatever be the stage of youth, that consideration must check presumption and self-sufficiency. Small is the capacity of man, in its largest extent, when compared with the parts, and plans, of this vast universe; and

small is the portion of those parts, and plans, Youth. which it can ever comprehend. What then must be the capacity of CHILDHOOD, and of YOUTH, when they have not attained even to the small capacity of manhood?

54. An early sense and consciousness of this great truth, will lay the securest ground for a future general knowledge of truth, so far as we can acquire it; by putting the mind in a posture of defence against all illusion, either from within or from without. For, a sense of our natural incapacity, will reconcile us to a sense of ignorance concerning every thing which is too large for our capacity to embrace.

55. "Ignorance," says an able and ingenious naturalist, "often differs from what " is called knowledge, only by a less degree " of error. It ought to be inculcated upon " all men, that, next to the positive know-" ledge of things which may be known, the " most important science is, to know how " to remain ignorant. 'I don't know,' ought " to be a frequent answer of all teachers " to their pupils, to accustom them to

Youth.

" make the same answer, without feeling " ashamed "." I know not a more wise or excellent rule, for the early tuition of the mind, than is contained in the foregoing observation. It was the sense of this great truth, under the darkness of heathenism, that made the sagacious philosophy of Cicero withhold assent on many points; to which he would readily have yielded it, had he, like us, had sufficient vouchers for their truth. Widely different was that noble temper of mind, from the spurious and dishonest philosophy which has disgraced the Christian ages; in which universal doubt, or scepticism, has been propounded as the proper carriage of the mind, against the united vouchers of heaven and earth.

<sup>&</sup>quot; L'ignorance ne différe souvent que par moins d'erreur, de ce qu'on appelle savoir. Il faudroit inculquer à tous les hommes, qu'après le savoir réel dans les choses qui en sont susceptibles, savoir ignorer est la connoissance la plus importante. ' Je ne sais pas,' devroit être uue réponse très- frequente des instituteurs à leurs élèves, pour les accouttumer à la faire eux-mêmes sans rougir."—De Luc. Lettres sur la Terre, Tom. I. p. 228.

- 55. Let youth then, whether in or out Youth. of childhood, remark upon the Bioscope the character of its years, and the smallness of the progress it has made in life; and let it infer, how small that capacity must be, which will still be small, even when it shall have journeyed to the opposite extremity of the scale.
- 57. To my very young readers, if any such I should find, I offer the following FABLE; leaving it to their good sense to deduce, from what has been already said, the moral which it is plainly designed to convey.

## THE COCKLE-SHELL AND THE SEA.

A Cockle-shell, whose slender cup
Had by a wave been lifted up,
And gently lodged, secure and sound,
A little way upon the ground;
Yet not so far, but every day
She drank the falling of the spray;
Grew vain at length to think, that she
Contained a portion of the sea.

"And why not more? (at length she cried;)
"And why not waves; and why not tide?

E 2

Youth.

- " Perhaps, tho' men account me small, " I might, on proof, contain it all. " 'Tis worth the trial; how should I " Be sure I can't unless I try?" Fired by the grandeur of the thought, To quit her safe retreat she sought, And, victim of her ideot pride, Plunged downward in the swelling tide. ·But now, no fav'ring wave was there: Ambition fled, arose despair, When a rude billow that receiv'd The wanton fool, now undeceiv'd, Recoiling for a moment, bore The buoyant trifle from the shore, And murmur'd: "Ideot! learn too late " The misery of presumption's fate. " Of holding seas no longer think, " The waste-spray thou no more shalt drink: " Know, vain pretender, to thy cost, " Thy small capacity is lost!" Then, flowing with impetuous shock Against the angle of a rock, The shell, at one tremendous stroke. Into an hundred atoms broke.
- 58. But let not YOUTH relinquish its cautionary modesty because it finds itself approaching to the dawn of MANHOOD.

When the sense of a near approach to Youth. manly years shall be disposed to elate it, and prompt it to identify its age with that of others who have been long in possession of those years; the face of the Bioscope will admonish it to reflect upon the character of the years it has lived, and to be modest in the comparison.

59. For, let a youth who has attained to his twentieth, or a young man to his five and twentieth year, the characters of which years are but CHILDHOOD, YOUTH, and the beginning of MANHOOD, compare his age with that of a person who has doubled those years, and who has added to these characters, those others of MANHOOD, VI-GOUR, and MATURITY of life; and, if he is not supremely arrogant, what will reason suggest to him from the comparison? Will he pay himself so ill a compliment as to suppose, that when he shall have added to his own years those three important stages, his mind will have acquired no additional improvement, no accession of experience, beyond what he has already gained in those

Youth.

three incipient periods? Certainly, he will not form so injurious a judgment of his own future acquirements. And if he will not, let him now pay, to his senior in years, the same tribute of justice and respect. which he is willing to pay to himself, when he contemplates himself as advanced to the same period in time. This will bring his mind and his years into unison; and will accustom him to preserve a just balance between them, as he proceeds in life. is not every man who is formed by nature. to guide a state, or lead an army, in that early spring of life; and therefore, to estimate our youthful years by the extraordinary exceptions of nature in that respect, would mark the highest climax of arrogance.

60. In youth, modesty, and a just appreciation of our capacity, has always been regarded, by the wisest men, as the best earnest of future excellence. It preserves the order of life; it restrains youth from that precocious forwardness, which divides the mind from the years as effectually, as, in-

a later period, the backwardness of age. By Youth. early keeping our place in years through modesty, we shall maintain an even pace with them in all their future progress; and shall, at length, reach our latest period, in gravity and order.

61. But there is one most weighty reason for early tutoring the mind to restrain. and not encourage, those promptings of self-admiration, which are always at the foundation of presumption; and that is, that if they should acquire an entire ascendancy in us, they will most probably urge us on to infidelity, which is no other than the pride of the human mind, finally settled into self-authority: the smallest tincture of whose baneful influence is sufficient, at once, to cloud over and darken every bright prospect of religion. Of the wretched consequences of this moral malady, I shall say nothing here; but shall reserve the exposure of it to its proper place, namely, its effect on age, or the DE-CLINE and DECAY of life. In youth, the first and best quality to establish, is fidelity. Youth. of reason, in subordination to the Author of reason; which naturally involves humility of mind. This will be found the surest guide, to truth, to virtue, and to mental peace. Such are some of the benefits, which youth will be able to receive from the counsels of THE BIOSCOPE, considered in its capacity of Monitor.

62. As a Remembrancer, it will contribute many important and valuable uses to the season of youth. If the mind is rightly taught, and the understanding upright, the exercise of the memory upon the indications and incidents of the past years, though few, will both quicken the affections of the heart, and excite the sensibility of the conscience. " A man that is young in years, may be " old in hours," says Lord Bacon, " if he " have lost no time." Although the space of time over which youth can exercise remembrance, is but small in extent; yet, as time always appears more considerable in youth than in the following ages of life, the practice of recalling, and dwelling upon, a review of the years that are past, being

begun and confirmed at that early age, will Youth. prepare the mind for the most successful application of the practice, in the more advanced and more active ages. By habituating the memory, thus early, to recall time and the parts of time, while the smaller measures appear to embrace very considerable portions, the mind will contract an habit of vigilance and circumspection; and days and months, no less than years, will find their places in the memory, in which they would otherwise be absorbed into the greater measures of time.

63. Let youth exercise its remembrance. in retracing the affectionate impressions of: infant life; in recalling scenes of domestic enjoyment; of parental tenderness, fraternal love, and friendly intercourse. Let: it cherish those first impressions, and love them because they were the first. Let it recall them, year by year, upon the dial. If the heart be sound, those earliest impressions will ever awaken the tenderest. recollections. Affections, excited in the dawn of life, by those with whom Provi-

Youth.

dence first associated us, ought to keep a chief place in the heart, as long as life subsists; and, if we desert not nature, they will afford us the most pleasing and salutary memorials unto the end of our journey. Nothing keeps the heart of man so safe, as keeping it tender; and nothing keeps it so tender, as cherishing affection for valuable objects, from whom we are, or shortly may be, separated. There is no ground to fear, that such tenderness will impair manliness; without it, manliness becomes harsh and hateful, if not barbarous and brutal. If we would know, whether tenderness of attachment and recollection is becoming to man, let us consult the history of the Old Testament; if we would know, whether it is a fitting ingredient in an hero, let Homer, the poet of heroes, instruct us.

64. Cherish, in youth, the moments of life of any wise and aged friend whose intimacy you are privileged to enjoy, with the most diligent and provident care; and be solicitous to gather all the fruits of his experience while the opportunity lasts, which

the inspection of the dial will warn you, must presently be taken from you. " Q. Maximum adolescens ita dilexi senem, " ut æqualem; erat enim in illo viro comi-" tate condita gravitas: nec senectus mores " mutaverat. Cujus sermone ita tum cupide " fruebar, quasi jam divinarem id, quod evenit, " illo extincto, fore unde discerem neminem." "When I was a young man," says Cato, " I loved the aged Q. Maximus, as if he " had been my equal in years; for he com-" bined gravity with cheerfulness; and age " had produced no alteration in his man-Whose conversation I then eagerly " ners. " delighted in, as if I had foreseen that, which " actually came to pass; that when he was " dead, there remained no one from whom I " could derive the same instruction."

65. But, if the space of the Bioscope over which youth can cast a retrospective eye is but small, its view will the sooner be carried back to the observation of its creation, or commencement. And what apprehension can so well dispose it for that sacred precept: "Remember thy CREATOR in the days of

Youth.

"thy youth; before the evil days come, and "the years advance, in which thou shalt "say, I have no pleasure in them!" The mind practised, at that opening season of life, to this holy remembrance, will receive, and retain a sense of the divine presence through all its succeeding progress; and will derive the constant consolation and support, which the sense of that divine presence will at all times impart. Thus disciplined, it will not be "cast off by God in the time of "old age; nor forsaken by Him when its "strength faileth."

66. And here we may suitably subjoin "TWO RULES," prescribed by the pious Nelson; "whereby," says he, "we may be "enabled to perform the ordinary actions of life which occur every day, after the "best and most perfect manner. The first "is, to keep a lively sense of God's omni-"presence upon the mind. The second is, "frequently to call to mind the certainty of death, and the uncertainty of that time which "we have to continue in this world."

<sup>\*</sup> The Practice of True Devotion.

67. There is one illusion, against which Youth. it is especially necessary to be guarded at this age in contemplating the Bioscope; namely that of imagining, that all the years beyond the index are years through which we are to pass. For, as the index will have made but little progress at that early period of life, and as a very wide range will appear open before us; if we are not awakened to a conviction of the truth, we shall survey all the sequel of the dial as a property in time, which is only waiting for our gradual possession. To rescue ourselves from this mischievous illusion, let youth, first, tell itself the common truth, concerning the uncertainty of human life. But, as common truths are apt to be blunted, and to lose their: efficacy by frequent repetition, let us seek. a new course; by transferring the Bioscope. from our own life to that of some other. person, in whose life we can feel an interest; almost equal with our own.

68. Think, therefore, upon some early friend, the companion of your childish years;

Youth.

some brother, some sister, cut off in the infancy of life; and bequeathing for ever, to your instruction, a palpable demonstration of that common truth. Observe, where the Bioscope of that departed friend reached its end; and let that point serve, for ever, to warn and to convince you, that you hold no property whatever in any particle of the scale, which lies beyond your index. Again, fix your attention upon the age of some parent, some guardian of your tender years; the security of whose kindness and protection, appear to you necessary for the relish of your life. Contemplate his, or her, age upon the dial; connect it with your own; and follow the progress of both, according to the distance which inevitably separates them. This will lead on your own index; and when the day arrives that the more advanced one shall reach its term, your own will be proportionably advanced; and you will have acquired, from the comparison, a sensible demonstration of the transitoriness of life.

: 69. Then is the time, that the Bios-

cope will unfold its exalted quality of a Youth.

God gave us friends to bless the present scene; Resumes them, to prepare us for the next.

The power of this truth, which will then be intimately felt, will urge on your prospect from the end of the dial, into the bright region which appears beyond it: for, though we have lived together under a disparity of years, we shall one day meet again in an equality of existence. " Omnes eadem " conditio devinxit; cui nasci contigit, mori " restat : intervallis distinguimur, exitu æqua-" mur.—The same condition of existence." says Seneca, "is annexed to all; whoever " has once been born, must of necessity " die. We are divided, indeed, from " each other, by intervals of time, during " our journey, but we shall all come equally " together in the end." And to that truth of nature, what does the truth of grace, or of the Gospel, subjoin for our consolation? This divine assurance, that "so we shall " be for ever, together, with the Lord \*." As

<sup>\* 1</sup> Thess. iv. 17.

Youth.

the eyes of Elisha followed the ascending prophet into heaven, your minds will follow your departed friend into that region of brightness; and you will cherish the thought, and the persuasion, that you have already begun to acquire, in his or her person, an interest and a property in ETERNITY.

70. And here let me observe, that there is no season of life in which the bright comforts of religion, afforded in the prospect of a life in heaven, are so sensibly and purely felt, as in that of a guileless and religious childhood. That this should be so, willnot surprise us when we reflect, that Christ himself has pointed out that age as the bestrepresentation of the inhabitants of heaven. That it is so in fact, all those can testify, whom God has blest with the commerce of young minds, grounded in religion, and practised to religious obedience. The spring of youth is more congenial to the temperature of celestial joy, than either the summer, the autumn, or the winter of years; and, ifa relish for that joy be imbibed in that age,. it will tincture, with the lustre and serenity of spring, all the succeeding seasons of life. A chastened exaltation of mind, will be the natural and certain consequence of such a temper; than which nothing can so well fit us, for duly combining our services to God and man, while we remain here, under our discipline of trial.

71. We next come to consider, the MID- Middle-Age. DLE AGES of life; which consideration opens to us a delicate task. For, what ages are we to comprehend under that denomination? " Is not a man middle-aged at fifty-five?" is a very common question with the world. To give a full answer to that question, it would first be necessary, to fix the meaning of terms: till that point is settled, my answer is, " look at the dial." Unless a century were the average extent of human life, fiftyfive could not, by any mode of computation, be rendered the middle age of life. By middle, I apprehend we must understand, equi-distant between extremities; and by middle-aged, equi-distant between the two extremities of the years of life. These middle ages, there-

outh.

Middle-Age. fore, must comprise parts of all the three middle decimals of life, in their growth and succession; to the middle decimal of which alone, the denomination of middle-age, in property belongs.

72. Now, "He that is youngest," says Bishop Taylor, "hath not long to live; he "that is THIRTY, FORTY, or FIFTY years." old, hath spent most of his life, and his "dream is almost done; and in a very few "months he must be cast into his eternal "portion." If this is truly the case; and it is wiser to believe those who think, than those who think not; these middle ages will do well to apply themselves, with attention, to the contemplation of time.

73. These three middle decimals comprise a large proportion of life, consisting of its most efficient periods; and it is in these three periods that experimental wisdom is chiefly gained, if ever it be gained at all. In these years, the mind first begins to acquire a just apprehension of the measure of life; and to reduce it from that illusive and visionary length, with which it

appears to the imagination of youth. Our Middle Age. ideas of length, and distance, are relative and comparative. When we can take a distinct view of the beginning of any measure, we see and apprehend its proportions.

74. If life consists of seventy years, we may say, that it consists of three times twenty three years. He who is living in the first of those three divisions, is utterly insensible of the period at which it commenced; and hence, that first period appears to him to have had no beginning: it is like an emanation from eternity. Hence the difference also, between the length of that same term of years in the apprehension of the parent, and in that of the child. When the second measure of twenty-three years has been entered, and somewhat proceeded in; when we can take a reflective viewof the point from which our manhood commenced, and can look back, beyond it, into youth; then the progress of time begins to rectify itself in our judgment, and the second twenty-three years seem to proceed with a rapidity, of which we had no idea

Middle-Age. during the first. But when the second division is concluded, and the extended compass is turned upon us for the last time; when forty-six years are numbered, and the remaining twenty-three conclude the measure, as in the following scale;



then, our improved experience gains a perfect sentiment, of the true measure and velocity of life; that it is but "as a span long:" and, if truth and nature have our ear, that last measure will imperatively call upon us, to adapt our minds to the declension and conclusion of our course.

to: if we fly from their warnings, and strive to remove ourselves from them by attempting to reascend the stream of time; or if we waver in uncertainty, without taking a resolute course; the consequence is obvious: that which we are reluctant to approach,

will violently take hold upon us; and where Middle-Age. we might have arrived in serenity, we shall be brought in sorrow. Let us, then, take a caution from that severe satire of the poet:

At thirty, man suspects himself a fool; Knows it at forty, and reforms his plan: At fifty, chides his infamous delay: Pushes his prudent purpose to resolve; In all the magnanimity of thought Resolves; and re-resolves; then dies the same.

- 76. These middle ages, in their degrees and order, will be greatly assisted by a patient and steady observation of the Bioscope. The visible pragress of the index through all those periods, will add the strongest enforcement to the conviction, arising from an improving experience of the rapid flux of time.
- 77. As a Monitor, the Bioscope will point out to MIDDLE LIFE, the critical stage at which it is arrived. For, although half of life, more or less, may possibly remain, yet half of it is certainly exhausted; and

a continually increasing rapidity, owing to the continual rectification of our judgment with respect to the true velocity of time. And, as we shall find ourselves declining in vigour in the last half, whereas we were constantly increasing in it in the first half, we shall be led to a provident consideration of the present period; in order to recover, and redress, whatever in the past may point itself out to our reflection as requiring it.

78. The power of habit, which acquires such compound strength from the progress of time, will begin to alarm us, and to awaken in us a wise anxiety; and we shall naturally reflect, that if we are under the influence of any habits which ought to be broken and subdued, this is the latest season to which the effort ought, in common prudence, to be protracted. The vigour we now possess, will still render easy the subjugation of habits; the dominion of which will be irresistibly confirmed, if we permit them to acquire an established inveteracy, and if we postpone our combat with them until our strength

decays, and our resolution becomes too MIDDLAGE. feeble to encounter them. It is a terrific thought, but an incontestable truth; that although the habits of the body perish with the body, the habits of the soul survive in the soul.

79. A profound sense of this fearful truth, made the good Archbishop Tillotson live, even to old age, in watchful and unceasing warfare against those evil impulses of the mind and heart, which, if not conquered while our powers of resistance are efficient, will grow with age, and ripen in decay. The following secret resolutions, found in his desk after his death, and written at the age of 66, mark out to middle age an exercise from which it never should repose, and which must be extended to every form of vice.

## RESOLUTIONS.

"Not to be angry with any body, upon any occasion; because all anger is foolish, and a short fit of madness; betrays us to great indecencies; and whereas it is intended to hurt others, the edge of it turns upon Middle-Age. ourselves. We always repent of it, and are at least more angry at ourselves, by being angry at others.

- " Not to be peevish and discontented: this argues littleness of mind.
- "To use all gentleness towards all men, in meekness instructing those that oppose themselves.
- "Whenever I see any error or infirmity in myself, instead of intending to mend it, to resolve upon it presently and effectually.
- " To read this every morning before I go to prayer."
  - " June 7, 1696."
- 80. But, the admonitions for middle life must of necessity involve the remembrance of the past, by appealing to the substance of its experience; by which, the authority of those admonitions are chiefly to be established, and enforced. The experience of life, and of human nature, with which we find ourselves gradually stored in these periods, will go a great way towards enabling us to form a general notion, of that portion of

life which we have yet to live. "Ex præ-Middle-Age." teritis possunt futura deprehendi." "The "future," says Pliny, "may, in a great "measure, be collected from the past." And so also Shakspeare:

There is an history in all men's lives,
Figuring the nature of the times deceased.
The which observ'd, a man may prophesy,
With a near aim, of the main chance of things
As yet not come to life, which in their seeds,
And weak beginnings, lie intreasured.

81. Here then, as a Remembrancer, the Bioscope will have a very active office to fulfil; and various will be the subjects, upon which it will exert its activity. Among those which will naturally engage the mind, will be a review of our contemporaries in life; who began the journey with us, and who long kept pace with us in it. Of these we shall inquire, which still continue their course in the common track; and which, by a side and cross path, have already reached the termination? whose Bioscopes have stopped in the middle of their courses,

Middle-Age. and have thus demonstrated to us the vanity, of all anticipations of life.

> When in this vale of years I backward look, And miss such numbers; numbers too of such, Firmer in health, and greener in their years, And stricter on their guard, and fitter far To play life's subtle game; I scarce believe I still survive!

82. From the smaller circle, of our own particular friends, we shall, in these middle years of life, extend our view and our concern to the great circle of the world; and to the principal actors engaged upon its conspicuous theatre.

Where the prime actors of the last year's scene?
Their port so proud, their buskin, and their plume.
How many sleep, who kept the world awake,
With lastre, and with soise! Has death proclaim'd
A truce, and hung his sated lance on high?
Tis brandish'd still; nor shall the PRESENT YEAR
Be more tenacious of its human leaf,
Or spread of feeble life a thinner fall.

83. How penetrating must the truth of these lines be to us, who, for more than twenty years, beheld England "awake, with Madde-Age." lustre and with noise," at the names of PITT and Fox; and who yet have seen the possessors of those great names disappear, and vanish from the view, at terms of life far short of the extreme ages comprehended in the dial: the former at the age of 47, and the latter at the age of 55 years. And scarcely was this page printed in the first edition, when the virtuous name of Percival was added to these illustrious witnesses, at the premature age of 49.

84. Nor is it in men alone that this fragility, this mortality is seen.

EMPIRES die! Where now
The Roman? Greek? They stalk an empty name.

"Where now" the ancient and splendid realm of France? The German empire, with all its prescriptive honours, of Rome, of Cæsar, and of Augustus? We knew them both, and were intimate with both; yet "where are they now?"

----- They stalk, an empty name!

Middle-Age. We have lived to see them erased from the earth; and, within our own few years, have witnessed a revolution in human affairs more entire than was ever accomplished, except in a progression of centuries.

> 85. Let any man, who (at the age perhaps of twenty,) saw the throne of Lewis the Fourteenth in appearance still firm and secure, retaining all its ancient honours, and possessed by a prince of his royal blood, the second only in descent from himself; who, ten years after, saw that throne subverted, those honours extinguished, that possessor weltering in his blood, and that royal line of sovereigns concluded; who, in the course of ten more years, beheld an imperial dignity, new and strange, spring out from that scene of waste and ruin, and invest with all its eminence, an unknown native of a Mediterranean island, who presently extinguished the last vestige of imperial Rome, and made himself the conqueror and arbitrator of almost the whole of Europe; let such an one, count back those . few fateful years upon the dial of his Bios

cope, and meditate upon the experience Middle-Age. which they impart: let him then look forward, upon the years which are now about to open before him; and; (if he has wisdom,) caution and not temerity, doubt and not security, religious awe and not worldly confidence, must be the sentiments which they will excite.

86. With empires pass also the fashions, or prevailing aspects, of the world. He who is now advanced in middle age, found the world, at his entrance into manhood, not more distinguished by the crowns and sceptres that have vanished, than by opinions and systems, which exercised the most insolent and overbearing dominion among the nations of Christendom. The RELIGION of Christendom, was the great object of their assailment; and, favoured by the corruption of courts and the depravity of individuals, they established an empire of fashion, which had nearly brow-beaten religion, and driven piety from the world into the recesses of closets. By the slow and calculated advances of sophistry; or by the daring and

Middle Age. desperate assaults of jest and falsehood; they united, with unintermitting ardor, to blow up, or beat down, the sanotuary of the Gospel. The schools of Hume, of Voltaire, of Helvetius, of Frederick, and many others, seemed firm in power; and their arrogant pretensions were exalted among the most conspicuous eminences of Europe. "Where are they Now?" Fallen from that height of false glory and usurped distinction, on which they stood; they must now be searched for, among the ruins of Europe. The same mysterious scourge, which the present dispensation of Providence has called forth to chastise and afflict Christendom, has fallen with indiscriminating vengeance, upon the illegitimate honours of infidelity and acepticism.

87. Having received such extraordinary demonstration that "the world, and the "fashion of the world, passeth away;" he will discern wisdom, and not severity, in the admonitory precept founded upon that truth; "Love not THE WORLD." And, looking from those passing objects "which are

"now seen," to those prospective ones Middle-Age.

"which are not yet seen;" he will loosen
his attachments to "things which are merely

"temporal," and gladly fix them upon

"those which are eternal."

88. Let the Bioscope be then resorted to, in its quality of Comforter; to enable us so to use those approaching years as to be capable of defying the utmost evil with which they can teem, and of mastering all the power of disaster, which seems to form the peculiar and distinguishing character of the times in which we are cast. And this it will do; First: by showing us that there is a limit, which that evil and that disaster cannot possibly overpass, and where we may be emancipated for ever from its influence and dominion: Secondly; by showing us that we have still, in probability, a residue of life, which may be rendered sufficient for taking effectual measures to assure that emancipation, and to attain to that ultimate receptacle of security and peace. Let us, then, keep our view constantly advanced to the goal of our jourmiddle-Age. ney; and, holding continually that forward tendency, let us make the end, and not the intermediate stages, the principal object of our concern. There, whatever may be the political distractions of this earth for a short and limited period, the Christian's prospect will be crowded with objects worthy to animate the best and noblest ambition of those middle ages; namely, "glery, and "honour, and immortality," when "God "shall at length have taken unto Himself "his great power, and shall reign; and shall "have destroyed them which destroy the "earth!"

The Aged.

- 89. We come now at last to THE AGED; to that period which Cicero calls, " of old " age, either arrived or certainly approach-" ing—aut jam urgentis, aut certe adven" tantis senectutis." And here we have a task, still more delicate to fulfil than the former. For, who are the aged, and the old? At what period do those qualities of time commence, and attach their characters upon individuals?
  - 90. "Do you call a man old at sixty?",

asks the world: and such is the world's ge- The Aged. neral system of collusion and mutual connivance, that the common answer to that question is-No! But here, again, we have need to fix and determine the signification of terms. By aged, and old, I apprehend we must understand the having outlived far the greater part of the average number of our years, and, of course, having but a small portion of that number remaining. Aged and old being relative notions, and relative to a fixed and general measure of time in life; between fifty and sixty, and between: - sixty and seventy, out of seventy years, certainly establish, in different proportions, the relations of age, or oldness: as the poet. is adventurous enough to say;

> If truth, in spite of manners, must be told, Why truly, fifty-five is something old \*.

91. That this statement may not appear so contrary to the common opinion of mankind, as it is to the partial feeling of the World; let us inquire, what was the opinion

<sup>\*</sup> Elegy to an Old Beauty.-PARNEL.

The Agest of the wisest heathen nations, before age became so much an object of irritation and jealousy. According to the Greeks and Latins, a man was called neorherles --- senior, that is, elder or aged, as soon as he had completed his forty-ninth year and had entered upon his fiftieth; and he was called yepur - senea, that is, old, from the age of fifty-six to the end of his life. If now, keeping in our mind the definition which has just been given of agedness, and oldness, we carry our eye to the Bioscope, we shall receive immediate demonstration of the truth and justness of that ancient designation. He who has entered into his last decimal but one, is, in all certainty, aged; and he who has entered his last decimal, is, in all meaning, old, though others may be older.

92. It has been observed, that we are never sensible of our advancement in age, until some accidental circumstance occurs to awaken in us a sense of that truth. Seneca thus relates an incident, which led him to remark, that he was already an aged man.

"Quocunque me verso, argumenta senec The Aged."

tutis mose video. Veneram in suburha"num, et querebar de impenais ædificii

delabentis. Ait villicus, non esse negligentiæ suæ vitium, omnia se facere, sed

villam veteren esse. Hesc villa inter manus

meas crevit; quid mihi futurum est, si

tam putrida suat situtis meæ maxa?—

"Whesever I turn, I ace the proofs of my

own agedness. I went to my house out

of town, and complained of the expense

which I was to incur for nepairs. The

steward said, that it was not owing to any

negligance in him; that he had taken

98. From this stage, a long retrospect extends belaind us, and the prospect narrows in proportion. We pensive sensibly our advance, and our approximation to the common boundary of life; and we are as sensibly convinced, that no sine should be

" age, are thus perishable?"

" every care of the building, but that the house was ald. Now, this house grew up under my own hands! What, then, must be my own case, if materials, of my own

The Aged.

wasted, or neglected, for bringing our minds into a close conformity with our years, in order to our final arrival at that boundary. Here, then, the Bioscope speaks eloquently to us in its capacity of Monitor.

94. We read upon the dial the characters of the ages which we have past, and of those at which we are arrived. And, however we may desire to deny those characters by appealing to the tone and texture of our thoughts, yet the conspicuous fact vindicates its reality, by appealing to the number of our years; for it is years, not thoughts, which make up the measure of human life.

95. "However age may discourage us by "its appearance, from considering it in prospect," says a great writer, "we shall all by degrees certainly be old, if we live long enough; and therefore we ought to inquire, what provision can be made against that time of distress; what happiness can be stored against the winter of life? and how we may pass our latter years with serenity and cheerfulness? If

it has been found by the experience of The Aged. " mankind, that not even the best seasons " of life are able to supply sufficient grati-"fications, without anticipating uncertain " felicities; it cannot surely be supposed, " that old age, worn with labours, harrassed " with anxieties, or tortured with diseases, " should have any gladness of its own, or " feel any satisfaction from the contempla-" tion of the present. All the comfort that -" can now be expected, must be recalled " from the past, or borrowed from the future. "The past is very soon exhausted; all the "events or actions of which the memory " can afford pleasure, are quickly recol-" lected; and the future lies beyond the " grave, where it can be reached only by " virtue and devotion. Piety is the only " proper and adequate relief of decaying " man. He that grows old without reli-" gious hopes, as he declines into imbe-" cility, and feels pains and sorrows inces-" santly crowding upon him; falls into a " gulf of bottomless misery; in which every " recollection must plunge him deeper, and

The April. " where he finds only new gradations of anguish, and precipices of horror."

96. The aged, and the old, will therefore, if they are wise, be admonished by the Bioscope, to make their minds dwell with resolution, on the demonstrated shortness of their remaining course; and on the region, to which the end of that course must inevitably bring them. And here we may remark, that common sense alone, and the common inclination and practice of mankind, would seem to incite us to this exercise.

97. All men look so far forward into time, as to provide for the interest of generations which they shall never witness on the earth.

"They labour in things," says Cicere, "in "which they know they shall have no personal concern. Nor is there a farmer, however old, that hesitates, if he is asked for whose sake he sows or plants? to reply—
"'For the sake of the immortal gods; who require that I should not merely re"ceive these things from my forefathers, "but transmit them also to posterity."

Now, if it is natural to man to look for-

ward into times which he shall never wit- The Aged. ness, for the sake of persons whom he shall never see; it would seem much more natural to look forward to an eternity into which we are entering, for the sake of ourselves, who shall be sensible of existence throughont that eternity.

98. Upon the same principle, it would seem natural, that we should engage our thoughts in considering that Eternal country, into which we are so soon to enter. For, the termination of the scale is full as much the beginning of a life, as it is the end of a life: the end of one being, ipso facto, the beginning of another. Just as the doorway of an anti-chamber, is not more the point of egress from thence, than it is that of ingress to the state-room. Now, what person is there who, if he has in prospect to embark for Persia or Peru, will not be filled with an ardent curiosity concerning his voyage; and very inquisitive after the nature and genius of the country, and the kind of entertainment he shall meet with in it? And shall we, when we see that the

The Aged.

period of our departure is approaching, a little more or less near, be less curious and less inquisitive; respecting the country which immediately borders upon the concluding goal of life, to which we shall arrive ere long, and from which we shall not return, but shall remain under circumstances wholly and essentially new? Especially, when we have it in our power to gain so much delightful information respecting that country; and to secure so safe a journey to it, and so favourable a reception in it? Surely, in this respect, the Bioscope is a consummate Comforter; since it brings us to so near a prospect of that country, and conducts our view even to the very frontier.

99. And here I shall take occasion to remark; that there is not a more common, or more delusive error, (and which, however soothing it may be to the imagination, is most treacherous to the reason;) than that of looking forward to old age as a station, in which we are to halt and take our rest, in the close of the journey of life.

100. For first, we may never attain to old

age; and then, how mischievous must be The Aged. the illusion, of living always with a view to a period at which we never shall arrive? "You hear many," says Seneca, "who " say, I will retire at my fiftieth year; or, " my sixtieth year shall set me free from " all, toil of business. But, what pledge " have you received of so long a life? Are " you not ashamed, to treasure up in your " imagination any reserve of future years? " Non pudet TE reliquias vitæ reservare?"— " The laws of probability," said Mr. Gibbon at the age of fifty-two, "so true in " general, so fallacious in particular, still " allow me about fifteen years. " soon enter the period which, as the most " agreeable of his long life, was selected by " the judgment and experience of the sage " Fontenelle." But the sage Fotenelle said so upon the retrospect, and not on the prospect: Mr. Gibbon died within five years. ... 101. But, suppose that we shall attain to old age: still, we shall find it no stationary post, or place of halting. Life has, in all ages, been well compared to a journey. Now, to look to old age as a station, and to

The Aged. console ourselves, as we travel on in life, with the prospect of that imaginary station; is, as if a man were journeying from Bath to London, and looked forward for his repose between Kensington and Hyde-Park Corner. The three or four last miles of that journey, may well answer to the last years of the journey of life. The traveller will only look for his repose, when he shall be arrived at his home in the Capital. The interval from Kensington to the Turnpike, indeed, will probably awaken in him a lively sense of his approach to his home; and the more so, as be will then be wearied and harrassed by his journey: and, in his contemplation of the proximity of his enjoyment, his mind will experience an anticipation of repose. But it is beyond the Turnpile, and in the Capital only, that he will look for its reality.

102. And so in the journey of life. The last years of life neither promise, nor administer, any period of retreat in themselves; for life proceeds as fast (nay, sensibly faster) in old age, as in any other part of its neurse: it can, then, only be in the near

prospect of retreat, not in the possession of The Aged.

it. Old age may, doubtless, look for some repose of mind from its period in the journey; because its anxieties will have greatly subsided, and its concern about future contingencies, and accidents of the road, will be extremely diminished; but it must still travel on as fast as ever, and its retreat will only be acquired, when the goal is passed, and the final home attained.

degree, against the scheme of human life exhibited in the ANDROMETER of the highly valuable Sir William Jones; which, as his noblebiographer defines it to be, is designed for "a scale of human attainments and "enjoyments." This scale points out certain years at the end of life, as forming a period of "the perfection of earthly happiness;" and, therefore, naturally directs the attention to that period, as one in prospect of which it is to guide its course. But however ingenious that scheme may be, and however "striking "a specimen it may afford of the extent of "its distinguished author's views, in the

The Aged. " acquisition of intellectual attainments;" (to use the words of his biographer;) it requires but a superficial inspection to discern, how entirely visionary and deceptious it is. That it is visionary, is manifest; because there is nothing in the character assigned to any one year, which is founded upon the laws of nature. And that it is in the utmost degree deceptious also, was demonstrated in the excellent author himself; who imagined it at the age of thirty, and who did not live to reach the forty-eighth division of the scale: which was many degrees short of those years, in which he had placed "the " perfection of earthly happiness." And therefore, as his biographer aptly remarks: "We " are not to consider, that the preparation " for ETERNITY, which stands at the end " of the scale, was to be deferred until " the SEVENTIETH YEAR; it is rather to " be considered as the object to which he " was perpetually to look, during the whole " of his life, and which was exclusively to " engross his latter years "."

<sup>\*</sup> See THE ANDROMETER, at the end of this Tract.

"but at that end is DEATH; and the pro"spect of death is so abhorrent to human
"nature, that the mind naturally recoils from
"the view; and would rather seek an obli"vion in the visions of fancy, than be har"rowed up by the presence of that hostile
"spectre." If this is the language of human
nature, I am at a loss to know under what
dispensation we are to find it. By human
nature, I understand the best condition of
that nature. Was it then in the heathen
world, that this language was held? It is
very contrary to the language of Socrates,
or of Cicero.

105. When Socrates stood before his iniquitous judges, and had just received condemnation to death; he thus evinced the effect which their judgment, and the prospect of immediate dissolution, wrought upon his mind. "Death," said he to them, "must necessarily be one of two things. "Either it is the entire end of all sensation; or it is the transportation of the soul from one place into another. Now,

The Aged. " if it is only the extinction of all sen-" sation, like a sleep in which we experi-" ence no dreams; how astonishingly gainful " is death! But if, on the other hand, that " which we are taught be true; that death " is our removal from hence into another " place; and if it be also true, that we " shall there be consigned to the judgment " of righteous and equitable judges; how " far more gainful must it then be! And if " I shall there hold intercourse with Or-" pheus, with Musæus, with Hesiod, with "Homer; I would willingly, for such feli-" city, suffer death many times over! To " me, the prospect of such a society is " beyond measure delightful; since they " who shall arrive at that place, will die no " more, but will remain for ever, immortal, " and in the enjoyment of happiness infi-" nitely surpassing every thing that is ex-" perienced here "."

106. The sentiments of Cicero, on the same article, are delivered by him in the

Plato's Apology, &c.

person of Cato; whom he thus makes to The Aged. wind up, and conclude, his beautiful treatise upon Old Age. " I depart from life," says he, " as from an inn, not as from an home; " for nature gave it to us only as a place " of temporary abode, and not as one of " permanent habitation. O glorious day! " when I shall reach that divine concourse " and society of spirits; and when I shall " depart from this scene of pollution and " distraction! For I shall then go not only " to those persons of whom I have already " spoken, but to my own son, than whom " no better man was ever born, nor any " more illustrious for his piety. " whose body I performed the last offices; " whereas, it was rather he that should " have performed them to mine. But his " soul, not taking leave of me but looking " back for me, departed to those regions " to which he knew I myself must so scon " follow him. And this loss I seemed to " you to bear with composure; but it was " not that I bore it with composure, but " that I consoled myself with the thought,

"that the distance and separation between
"us would not be long. And with these
"reflections, old age is not only light to
"me, but even pleasing. For if I am in
"error in believing, that the souls of men
"are immortal, I willingly err; nor shall
"any one, while I live, rob me of that
"error, which is my delight!—Quod si in
"hoc erro, quod animos hominum immortales
"esse credam, libenter erro: nec mihi hunc
"errorem, quo delector, dum vivo, extorqueri
"volo."

107. Is it then in the Christian world, that death is discovered to be an object so odious to human nature? Surely not; for we know, that since the secrets of "Life and Im-"mortality have been brought to light by the Gospel," and all doubts dissipated respecting those great points, the "sting of death" is drawn, and it is become to us nothing more than the portal by which "we pass into life;" not to the society of Orpheus or Musæus, of Hesiod or Homer, of the elder or younger Cato only, but "to an "innumerable company of angels, to the ge-

" neral assembly and church of the first-born The Aged.

" which are written in heaven, and to God the

" Judge of all, and to the spirits of just men

" made perfect, and to Jesus the Mediator of

" the New Covenant."

108. Since, then, those who are most fit to guide our reasons, both in the heathen and Christian world, have not recoiled from the prospect of death, nor viewed it as an hostile spectre, but rather as a guide and a deliverer; shall we, who profess to unite in ourselves all lights, both Christian and heathen, cherish the miserable sentiment which dares not meditate its natural approach?

——No! the thought of DEATH indulge.

Give it its wholesome empire; let it reign,

That kind chastiser of the soul in joy!

And why not think of death?—

Ere man has measured half his wearied stage,

His luxuries have left him no reserve;

No maiden relishes, unbroached delights.

On cold-serv'd repetitions he subsists,

And in the tasteless present, chews the past.—

ACE should walk thoughtful, on the solemn shore

Of that vast ocean it must sail so soon:

The Aged. And put good works on board, and wait the wind,
That shortly blows us into worlds unknown.

If unconsider'd too, a dreadful scene!

109. It is a great mistake, to suppose that we are not yet entered within the dominion of death, because his *last act* of power has not yet been exercised upon us: " in the midst of life we are in death."

Must I then forward only look for DEATH?

Backward I turn my eye, and find him there.

Man is a self-survivor every hour.

Man, like a stream, is in perpetual flow.

Death's a destroyer of quotidian prey.

My youth, my noontide his, my yesterday!

The bold invader shares the present hour;

Each moment on the former shuts the grave.

While man is growing, life is in decrease;

Our birth is nothing but our death begun,

As tapers waste that instant they take fire.

Shall we then fear, lest that should come to pass

Which comes to pass each moment of our lives?

of life, which is inseparable from death, is far from being grievous in itself; but is only rendered so, by its apposition to the customary

habits of the mind, and to the conceptions which the mind has chosen to entertain and nourish; is brought to demonstration, by a comparison with those who have viewed it, not merely with composure and willingness, but even with rapture and delight.

111. Mr. Gibbon, when he had completed those celebrated pages, the applause for which was to constitute the chief reward and happiness of his mind; and when, at the age of fifty-two years, he had conceived the fallacious expectation of an "autumnal" period of felicity;" declared his own experience of life, in the following warning sentence: "I must reluctantly observe, that "two causes, the abbreviation of time, and "the fuilure of hope, will always tinge, with "a browner shade, the evening of life \*."

112. If this sentence is delivered as a general proposition, applicable to all mankind; and meaning to assert, that the abbreviation of time, and the failure of hope, are correlative, the latter necessarily following

Memoirs of his Life.

The Aged, from the former; we are so happy as to know, with full assurance, that it is positively and experimentally false. Millions of Christians have borne testimony, in the evening of their lives, to its utter falsehood. When St. Paul exclaimed-" The time of my I have finished " departure is at hand. " my course; henceforth there is laid up " for me a crown of glory, which the Lord, " the righteous Judge, will give me in that " day; and not to me only, but to all those " also who love (the prospect of) His reap-" pearing!"—when he thus exclaimed, was there any symptom that the strength of his hope was diminished by the abbreviation of his time? or did any " shade seem to " tinge the evening of his life?" And endless are the examples which the experience of individual Christians can supply; of hope increasing with the abbreviation of time. and of the serene effulgence which that hope sheds, not only over the evening, but over the very twilight of life.

The evening beam that smiles the clouds away, And tints to-morrow with prophetic ray.

Mr. Gibbon's proposition, therefore, if The Aged. taken universally, is most experimentally false.

113. But if it be taken with limitation, as in fact it ought to be taken; if it merely expresses Mr. Gibbon's own experience; and declares the inward condition of his own mind; then we must receive it, not only as true, but as one of the most salutary dis closures, one of the most valuable truths in experimental ethics, that could have been imparted to the world. Mr. Gibbon thus distinctly declared, as the result of his life, drawn up deliberately only a very short period before his decease, that the course into which he had put his mind, and the view which he had practised himself to take of philosophy and of religion, caused his hope to fail, in proportion as his term of life diminished; and that the consequence of that failure of hope, was a tinge of gloom, more and more deeply investing the evening of his life.

114. Melancholy, nay frightful as this declaration is; it speaks more than volumes

The Aged. to prove the divinity of the Gospel, and the impotence and absurdity of all human conceits set up in opposition to it. It proves to demonstration, the truth of what has just been advanced: that the prospect of the end of life is not necessarily, and in itself, grievous; but that it becomes so, only when it is in opposition to the habits and established impressions of the mind. Where the mind accustoms itself to view the progress and end of our nature, as it is illustrated by revealed truth; the close of life, that is, death, is a requisite circumstance in it, conducive to an end we seek. Where we seek not that end, because we have habitually excluded, or turned away from, the light of revelation; the mind, unwilling to advance, seeks either to return, or remain stationary. But death, is an unsurmountable impediment to such an expedient; and every step, therefore, that we are forcibly carried towards it, must naturally " tinge with a " browner shade, the evening of life."

115. We meet with nothing, in the death of that distinguished censor of the church

and Gospel, which should tempt us, even The Aged. if we could gain tenfold the measure of his fame, to seek the succour of his philosophical phantom, in exchange for the substantial consolations of the Christian faith. The chief incidents, of the awful period which, at the age of fifty-six, interrupted all his plans of "autumnal felicity," are thus recorded. "Twenty-four hours before " his death, Mr. Gibbon happened to fall " into a conversation, not uncommon with " him, on the probable duration of his life. " He said, he thought himself a good life, " for ten, twelve, or perhaps twenty years. " On Monday, January 13, he underwent " an operation, and seemed much relieved. " He talked, as usual, of passing his time at " houses which he had often frequented, " with great pleasure; and said, I intend " to go on Thursday (Jan. 16,) to Devon-" shire house."-" On the 16th," says his noble biographer, "I reached his lodging " about midnight, and learned, that my " friend had expired, a quarter before one " o'clock, that day. His valet de chambre

The Aged. "observed, that Mr. Gibbon did not, at "any time, show the least sign of alarm, or "apprehension of death. And it does not "appear, that he ever thought himself in "danger." He died in the year 1793, aged 57.

116. Addison, two years before his death, entered upon his admirable work, in Evi-DENCE of the CHRISTIAN RELIGION. " the beginning of the year 1719," says his great biographer, " the end of his useful "· life was now approaching. Addison had " for some time been oppressed by shortness " of breath, which was now aggravated by a " dropsy; and finding his danger pressing, " he prepared to die conformably to his " own precepts and professions. The Earl " of Warwick was a young man of very " irregular life, and perhaps of loose opi-"nions. Addison, for whom he did not " want respect, had very diligently endea-" voured to reclaim him; but his argu-" ments and expostulations had no effect. "One experiment, however, remained to " be tried; when he found his life near its

"end, he directed the young lord to be The Aged." called; and when he desired, with great "tenderness, to hear his last injunctions, "told him, 'I have sent for you, that you "may see how a CHRISTIAN can die.'" He died June 17, 1719, aged 47.

117. Whatever was the effect of this scene upon the Earl of Warwick, it remained to animate the faith, the piety, and the virtue of the Christian world. Gellert. distinguished in Saxony by the sanctity of his life and writings, demonstrated in himself the efficacy of this bright example. "On the day of his dissolution, " convinced that he felt the immediate " approach of death, he earnestly inquired " of his friends, how long he might still " have to struggle with it? Upon receiving " for answer, perhaps an hour; God be " praised!' he exclaimed, raising his hands "with a joyous countenance; 'only one " hour!' Then, with a countenance still "more serene, he turned on his side; " silently addressed himself in prayer to "God; and, in the midst of that prayer,

The Aged. "sunk into the sleep of death; on the 18th

"of December, 1769, aged 54. This so

"peaceful end," adds his biographer, "re
"calls and confirms what Addison said on

"his death-bed: See how a Christian can

"die! And thus was accomplished the

"ardent desire which Gellert expressed in

"a letter, in which he spoke of the death

"of Addison: Great God! what would

"be my happiness, if my end could be like

"his!"

118. To these glorious records, let us add the blessed testimony imparted in the death of the late Sir William Forbes. "I shall ever consider it as one of the greatest blessings of my life," says his Funeral Orator, "that I was permitted to witness this concluding scene; that I was thought worthy to see the peace in which THE CHRISTIAN can die; and that I received the last commands which he deigned to entrust to me; 'To tell to those that were drawing down to the bed of DEATH, from his experience, that it had no terrors; that in the hour when it was most wanted there

" was mercy with THE MOST HIGH; and The Aged.

" that SOME CHANGE took place, which fitted

" THE SOUL to meet ITS GOD "."

119. Madame de Sévigné, when she was witnessing the edifying death of the pious M. de St. Aubin, made this wise reflection.

"It is an opportunity not to be lost, to see

" a man die with a peace and tranquillity

" totally Christian, his mind detached from

" the world, in charity, and with a desire

" to be in heaven, that he may no longer

" be separated from God; with an holy awe

" of His judgments, yet with a confidence

" founded entirely in the infinite merits of

"JESUS CHRIST: all this is divine. It is

" from such persons that we should learn

" to die, especially if we have not been so

" happy as to live like them +."

Alison's Sermon, p. 23.

<sup>† &</sup>quot;C'est une occasion à ne pas perdre, que de voir mourir

un homme avec une paix et une tranquillité toute Chré-

et tienne, un détachement, une charité, un désir d'être dans

le ciel pour n'être plus séparé de Dieu, un saint tremble-

ment de ses jugemens, mais une confiance toute fondée sur

<sup>&</sup>quot; les mérites infinis de Jesus-Christ: tout cela est divin.

The Aged.

Addison, seven years before his death, which is so improving to the reader, as those accounts which we meet with, of the death of eminent persons, and of their behaviour in that dreadful season. I may also add, that there are no parts in history, which affect and please the reader in so sensible a manner. The reason I take to be this; because there is no other single circumstance in the story of any single person, which can possibly be the case of every one who reads it."

121. The sound sense and truth of this remark being manifest, let us bring home to our own cases the examples, here adduced, of the concluding lives, of one of the greatest antagonists, and of one of the greatest vindicators, of the Christian faith; and let us reflect, which of the two we would rather resemble, on the day which shall

<sup>&</sup>quot; C'est avec de telles gens qu'il faut apprendre à mourir :

<sup>&</sup>quot; tout au moins quand on n'a pas été assez heureuse pour y

<sup>&</sup>quot; vivre." Lett. 15. Nov. 1688.

<sup>\*</sup> Spectator, No. 289. See this whole paper.

terminate our lives. Whether of him who The Aged. prepared for his declining years a diminution of hope, and an augmenting gloom of prospect; or of him, who prepared his mind to depart in the strongest confidence of hope, and in the brightest serenity of joy? Of him who, on the day of his death, was employed in the sad and fallacious computation of ten, or twelve, or twenty more years of earthly life; or of him, who met the day of his death as the day of his immediate advancement to the presence of God, in eternity? Of him, whose mind entertained no anticipations of his impending removal to another state of being; or of him, whose mind was already on the wing for its departure, with the most lively anticipations of the bliss which was waiting to receive him? Of him, finally, who sought to lead a soul to heaven by the demonstrative evidence of its already dawning glory; or of him, who had no better consolation to offer to his greatest friend, under the severest of domestic afflictions, than a

The chamber, where the good man meets his fate,

The Aged. frigid and unhopeful—" IF there be a future " state\*."

Is privileg'd beyond the common walk

Of virtuous life, quite in the verge of heaven. Fly, ye profane! If not, draw near with awe; Receive the blessing, and adore the chance That threw in this Bethesda your disease. If unrestor'd by this, despair your cure; For here resistless demonstration dwells: A death-hed's the detector of the heart .-You see the man, you see his hold on Heav'n. If sound his virtue, as Philander's sound, Heaven waits not the last moment; owns her friends On this side death, and points them out to men: A lecture, silent, but of sovereign power. Whatever farce the boastful hero plays, Virtue alone has majesty in death. Through Nature's wreck, through vanquish'd agonies, What gleams of joy! What more than human peace! Where the frail mortal? the poor abject worm? No, not in death, the mortal to be found. His conduct is a legacy for all! His comforters he comforts: great in ruin. With unreluctant grandeur, gives, not yields His soul sublime; and closes with his fate.

<sup>·</sup> Gibbon's Miscel. Works, i. 279.

"How our hearts burnt within us" at the scene? Whence this brave bound, o'er limits fix'd to man? His God sustains him in his final hour ! His final hour brings glory to his God !--Christians, adore! and infidels, believe! As some tall tower, or lofty mountain's brow. · Detains the sun, illustrious from its height; While rising vapours, and descending shades. With damps and darkness drown the spacious vale: Undampt by doubt, undarken'd by despair, Philander thus augustly rears his head, At that black hour which general horror sheds On the low level of th' inglerious throng. Sweet peace, and heavenly hope, and humble joy, Divinely beam on his exalted soul: Destruction gild, and crown him for the skies!

122. It is a vast error to suppose, that vice, in its common and popular sense, is the only moral evil which can disqualify us for the promises of religion. Vice is, indeed, a mortal evil, and an insuperable disqualification so long as it continues, and is not cast off and thoroughly purged out; but the mind and heart of man, oppressed by its burthen, may conceive such inward apprehensions of its misery and hatefulness.

The Aged. as, by a strong and resolute effort, to cast it off, to loathe it, and to invest itself thenceforth in a garb of purity and virtue. The mind, receiving into itself such an inward principle of renovation, may become, as it were, entirely regenerated; and hold a serene and steady hope of admission to those high privileges through the mercy of God, and the peculiar means by which He has been pleased to administer that mercy.

123. But there is a more desperate evil, which is, mental vice; a corrupt, inbred pride of mind, and principle of self-exaltation. If this principle is suffered to establish its full dominion, to grow with life, and to become inveterate, neither the experience nor the imagination of man can conceive a process for correcting it. This is a principle of essential hostility to the supremacy of God, as vice is a principle of open rebellion against His authority. But he who has long rebelled may become heart-smitten and humbled, and may prostrate himself in penitence; and then, his evil is instantly removed. But he who is "exalted above

" measure;" who establishes in himself a The Aged. sentiment of self-authority; who contemplates, with a self-devotion, his own imagined superiority of judgment; making his self the ultimate object of his appeal; becomes incapable of humiliation, and closes the door of his reason and his heart against all illumination through the channels of divine truth. And there is no prospect of his evil being corrected, before he is called away to THE GREAT TRIBUNAL to account for the exercise of his intellectual agency; and to show, how far his time of trial has been employed in reducing his intellectual faculties into a state of submissive allegiance, to THE MASTER whom alone he was designed to serve by them. If it be then found that no sufficient progress has been made, in a course of subjugating the will, and conforming the mind to the sole and entire government of God; the agent must necessarily stand as defective, as if he had engaged in any other course of unrepented delinquency. mental vice, so cherished and confirmed, will leave him as unprepared, and as inadequate

The Aged to the perfect agency then demanded of him; as if he had lived in the unrestrained indulgence of any other species of forbidden gratification.

124. And it is upon this distinction, so easily apprehended by the reason, between rebellion in act, that is vice, and rebellion in principle, that is, infidelity and scepticism, that our Lord, who alone could declare the counsels of Heaven, pronounced; that the former, "the publicans and harlots, should "go into the kingdom of Heaven before "the latter." Not, indeed, while they continued such; but that there was a far greater facility for the abjectness and temerity of vice to purge itself, and to fit itself for Heaven, than for the arrogance and disloyalty of infidelity to do the same thing.

125. This is that evil spirit which has so variously laboured, throughout the last century and in our own days, to rob us of the consoling prospects of futurity confirmed to us by the revelation of the Gospel. "If it is an error," said Cicero, "no one shall "rob me of it while I live!" What would

Cicero then have said of that modern host, usurping to themselves his proper designation of philosopher, who have laboured, with a malignity beyond all example, to rob mankind of a truth, which, even as a possible error, appeared to him of a value inappreciable? What he would have thought, we may gather from the testimony of a spirit congenial with his own, a true philosopher; who was able to carry into the twilight of the Academy, the bright and piercing illumination of THE GOSPEL.

126. "Perhaps," said this excellent writer forty years ago, "our modern sceptics are igno"rant that, without the belief of a God and
"the hope of IMMORTALITY, the miseries of
"human life would often be insupportable.
"But can I suppose them in a state of total
"stupidity, utter strangers to the human
"heart, and to human affairs? Surely
"they would not thank me for such a sup"position. Yet this I must suppose, or I
"must believe them to be most perfidious
"and cruel men.

127. " Caressed by those who call them

The Aged. " selves the great, engrossed by the for-" malities and fopperies of life, intoxicated " with vanity, pampered with adulation, " dissipated in the tumult of business, or " amidst the vicissitudes of folly, they per-" haps have little need, and little relish, for " the consolations of RELIGION. But let them " know, that, in the solitary scenes of life, " there is many an honest and tender heart, " pining with incurable anguish, pierced " with the sharpest sting of disappoint-" ment, bereft of friends, chilled with " poverty, racked with disease, scourged by " the oppressor; whom nothing but trust in " Providence, and the hope of A FUTURE RE-" TRIBUTION, could preserve from the ago-" nies of despair. And do they, with sacri-" legious hands, attempt to violate this last " refuge of the miserable; and to rob them " of the only comfort that had survived " the ravages of misfortune, malice, and " tyranny! Did it eyer happen, that the " influence of their execrable tenets dis-" turbed the tranquillity of virtuous retire-" ment, deepened the gloom of human dis"tress, or aggravated the horrors of the The Aged." grave? Is it possible, that this may have happened in many instances? Is it probable, that this hath happened, or may happen, in one single instance? Ye TRAITORS TO HUMAN KIND, how can ye answer for it to your own hearts!—But I remonstrate in vain. Could I enforce the present topic by an appeal to your vanity, I might perhaps make some impression: but to plead with you on the principles of benevolence or generosity, is to address you in a language ye do not, or will not, understand.

"discouraged. — The fashion of sceptical systems soon passeth away. Those unnatural productions, the vile effusions of a hard heart, that mistakes its own resturates for the activity of genius, and its own captiousness for the sagacity of understanding, may, like other monsters, please a while by their singularity; but the charm is soon over: and the succeeding age will be astonished to hear, that

The Aged. "their forefathers were deluded, or amused,
"with such fooleries. The measure of scep"TICISM seems indeed to be FULL\*."

129. Thus this excellent, and almost prophetical, writer. "The lovers of truth, "therefore, need not to be discouraged," for "God is true, and every man a liar" who denies His truth; and, under the security of that truth, we are graciously supplied with a reason, a triumphant reason, why, if we please, we need not survey death with any sentiment, either of terror or of aversion. In the first place, the act of death itself is nothing, for a real Christian to sustain; since he shall "never taste of "death, but shall instantly pass from death "unto life."

Why start at DEATH? Where is he? DEATH arriv'd Is gone; not come or gone, he's never here.

Era hope, sensation fails; black-boding man Receives, not suffers, death's tremendous blow.

The knell, the shroud, the mattock, and the grave,
The deep damp vault, the darkness, and the womn,
These are the bugbears of a winter's eve:

<sup>\*</sup> Beattie on Teath. P.iii. c. S.

The terrors of the living, not the dead.—
Man makes a death, which Nature never made;
Then on the point of his own fancy falls,
And feels a thousand deaths in fearing one.

The Aged.

130. But the triumphant reason which I have alleged, for not surveying death with any sentiment either of aversion or terror, is this: There are but two enjoyments of this present life, which a wise man would desire to carry with him out of it; viz. the favour and friendship of God, and the commerce of dear and virtuous friends; and we have God's express assurance, that he shall take both these with him. All other things, which only make up the circumstances of life, he would not wish to take with him; because he is thoroughly assured, that all that is good in opulence, in honour, in knowledge, or in pleasure, will be supplied in an incomparably better manner, in an incomparably better place. And he will easily give credit to God's assurance, upon the samples of those advantages witnessed here below, that "the latter are not worthy to

" be compared with those which shall be " revealed hereafter; and that the things " which God has prepared for them who " love Him," (that is, who strive to please Him, by endeavouring to bring their wills \* into a true conformity with HIS MANIFEST-ED WILL, in respect of every thing which He designs us to know and to do;) " are " really, as He has caused it to be pro-" claimed, such as neither eye hath seen. " nor the imagination of man ever yet con-" ceived." The prospect of an inheritance in all these; together with the friendship of God, and the company of pious friends advanced, with ourselves, to a state of full perfection; ought not only to divest death of all its terrors, but even to transform it, in our imaginations, into " an angel of " light."

131. It was thus that the sublime and pious mind of Milton contemplated it, in a very early period of his life; and so depicted it, in his Latin verses written upon occa-

See Preliminary Chapter, p. 13.

sion of the death of Nicholas Felton, The Aged. Bishop of Ely, in the year 1626; a translation of which verses is here presented to the English reader.

## ON THE DEATH OF THE BISHOP OF ELY.

While yet my sad and pallid cheek
Was moist from many a tear,
That tender'd love, and anguish meek,
Had shed o'er Winton's \* bier;

Fame, active messenger of grief, Thro' Britain's land had told, That thou, (in every virtue chief!) ELY! in death wast cold.

My swelling breast, surcharg'd with woe, Scarce found a vent for breath. At length, when faltering words could flow, I called a Curse on Death!

But lo! in accents heavenly sweet,
From some supernal sphere,
These solemn sounds, descending, greet
My wonder-smitten ear.

<sup>\*</sup> Lancelot Andrews, Bishop of Winchester, who died 1626.

## THE BIOSCOPE EXPLAINED.

The Aged.

- ♥ O! check thy grief, thy tears restrain,
  - " Unhallowed and unjust!
- " Nor dare, with murmur, to complain, " In Infidel mistrust.
- " Death is not what the poets sung,
  - " The child of gloomy night;
- " From Erebus, or Chaos, sprung: " Alien, impure, from light.
- " DEATH is a SERAPH, sent in love " From Heaven's high bliss by God,
- " For souls to fill His courts above, " Freed from their earthly clod.
- "Thither, disburthen'd of their clay,
  - " In upward course they soar
- " To regions of unending day,
  - " Where night is seen no more.
- " There, in their Father's presence dwell:
  - " While impious sprites are driv'n
- " To Tartarus, and lowest Hell,
  - " Ontcast from God and Heav'n.
- " With joy, with ecstasy, I heard
  - " Her life-inspiring call:
- " Eager I hasted, nor deferr'd " To quit your nether ball.

The Aged.

- " Borne by her winged ministers,
  " In flight sublime I soar'd;
- " Dreadless I travers'd Scorpio's stars,
  " Nor fear'd Orion's sword.
- " Like him I mov'd, that seer divine,
  " Who, chariotted in fire,
- " Mounted above each starry sign,
  " To heav'n's eternal Sire.
- " I pass'd the glories of the sun,
  " The planet's orbs; and last,
  (" My lower journey bravely done,)
  " The galaxy I pass'd.
- 4 At length I reach'd the court of Heav'n,
  " The Eternal's chrystal dome;
- " Of glorious course, more glorious haven,
  " And man's celestial home.
- "But how, to earth-clad man, relate
  "The joys these scenes bestow?
- " Enough:—I share this blest estate,
  " And all its raptures know !"
- 139. Let us not then be told any more, that the abbreviation of time necessarily diminishes hope, by darkening the human prospect; unless, indeed, it be said as an avowal of individual error and perverted

The Aged. reason, and then let us cherish that avowal as a beacon to warn us from a gulf of desolation, in which time, and hope, and light, sink and perish together.

133. The circumstance of death, which is naturally and necessarily to be supposed in the termination of the dial, ought not, therefore, to be viewed as an object of dismay, or disgust, which the mind cannot accustom itself to face, or beyond which it cannot look; since the wisest heathens, and the best Christians, have been able to contemplate it as an object of their highest regard.

134. A backwardness in age to reflect upon its station in years, or to contemplate the term which it sees to be near at hand, is, in effect, a repining and murmuring against the order established by Providence; the impiety of which was long ago pointed out, and reprobated, by the natural piety and true philosophy of Cicero. "I follow "nature," said he, "that perfect guide, as "God; and as such I submit to her. For "it is not likely that, when all the other

"ages of life are so well ordered and The Aged." drawn out, she should fail, like a bad "poet, in the last Act. Something must of necessity be last; and, like the fruits of trees, and seeds of the earth, wither and fall from fulness of maturity. To that law, a wise man will patiently submit; for, to revolt against nature, what is it, but to war against the gods with the impiety of the giants!—Quid enim est aliud, gigantum modo bellare cum diis; nisi nature repugnare?"

135. If the mind keeps pace with the years, declension and decay will be objects of its expectation; and it will naturally grow into such an accordance with those circumstances of its being, as to render the thought of them devoid of all offence.

136. "Our infancy," said the aged and experienced Bishop Hall, " is full of folly; "youth, of disorder and toil; age, of in"firmity. Each time hath his burden, and "that which may justly work our weari"ness. Yet infancy longeth after youth; "and youth, after more age: and he that

The Aged. " is very old, as he is a child for simplicity,
" so he would be for years. I account OLD
" AGE the best of the three; partly, for that
" it hath past through the folly and dis" order of the others; partly, for that the
" inconveniences of this are but bodily,
" with a bettered estate of the mind; and
" partly, for that it is nearest to dissolution.
" There is nothing more miserable, than an
" old man, who would be young again "."

137. But if these are, indeed, attractive
and glorious objects which the Bioscope
offers to our prospect as a COMFORTER in
Age, it is indispensably necessary that,

Warn'd by the languor of life's evening ray,

Age should pay the utmost deference to its admonition as a Monitor; by striving to live, the small portion of time that remains, in a state of constant qualification for obtaining them: which state of qualification, as we have already seen, must consist in the conformity of our wills with the SUPREME WILL manifested in the Gospel. That admoni-

<sup>\*</sup> Bishop Hall's Works, Vol. I. p. 48.

stration that the proportion of time which now remains is small; and upon the self-evident truth, that there is no way in which we can pass that time that will answer so well, or afford us so large a return of enjoyment, as in using every particle of it with the most scrupulous economy: "walk-" ing henceforth circumspectly, not as fools, "but as wise; for the purpose of redeeming "the time."

Extrems

138. What has been said of AGE, within the average measure of SEVENTY YEARS, holds with still stronger force, should that age be extended beyond the average; or, in the proper sense of the term, become superannuated: that is to say, live into years over and above the common calculation. In that state, of proper super-annuation, when it is obliged every day to exclaim with the poet:

I scarce can meet a monument, but holds
My younger!.....

every year ought to be a matter of surprise, rather than of exultation. For we

can never count it till it is gone, and therefore we have it not in possession, but have lost it, as soon as we are able to number it; and the prospect of another year, is always more and more improbable.

139. In what manner we ought to regard that term of excess, we may learn from the example of a wise and aged heathen. "The " great and learned Varro," as we are informed by Pliny, "was a singular instance " of the vigour and powers of life; retain-" ing all his mental and bodily faculties " unimpaired, until the advanced age of " eighty-eight." Yet when he wrote his celebrated treatise Upon Agriculture, at the age of eighty, how did he account the privilege which he then possessed? "Had I " leisure," said he, in his prefatory address, " I should send you this work in a more " commodious form: which, however, I will " still endeavour to do, as well as I am " able: but I am sensible, that I must now " make haste; for if, as they say, man is " but a bubble, how much more so an Old " Man! For my eightieth year now admo-

"nishes me, that I must gather up my bundles before I depart out of life. Otium is i essem consecuturus, Fundania, commodius tibi hoc scriberem; quæ nunc, ut potero, exponam, cogitans esse properandum. Quodiut dicitur, si est homo BULLA, eo magis senex. Annus enim octogesimus admonet me, ut sarcinas colligam antequam proficiscar e vitú."

140. Surely, this is a period when we ought in reason, not merely to contemplate, but to live in the constant anticipation of, that ETERNITY which we behold so near us.

A good man and an angel! these between How thin the barrier! What divides their fate? Perhaps a moment, or perhaps a year.

If this be true of every stage of life, as it is applied by the poet; how lively is its truth, when applied to every year, and every day, after the average measure of life is consumed? When Lord Russel rose on the morning of his execution, it is related of him; that he wound up his watch, and then said: "I have now done with Time, I must

"henceforth think solely of Eternity!" and such should be the reasoning of all who see their Bioscope concluded, and its functions ended. In the same manner they also should dispose their minds for that near moment, when their ALTERED BEING shall suddenly and presently convince them, that

Time was; Eternity now reigns alone!

141. It is in old age, however, and especially in extreme old age, that the office of Remembrancer exercises its severest duty. Its power is mitigated, in proportion as the prospective measure of life offers space and probable opportunity for the redemption of time; by a wise and provident employment of that which may remain. But neither time nor any thing else, can be redeemed. by man out of nothing. Here then, when time touches at its end, the scene may become dreary and dark; and even desperate. if the care of time has been neglected until that extreme crisis. "The abbreviation of " time might then, indeed, so extinguish "hope, as to induce a quality of the black" est tinge over the evening and twilight of " life," and leave only, "a fearful looking "for judgment;" were it not that there is a Redeemer, still available even in that dreadful crisis, who may yet be resorted to, even when a man shall be assailed with the dreadful conviction, that he himself can no longer make any redemption of his wasted time. That Redeemer, as He is omnipotent, so is he mercifully disposed to receive and succour us even in the extremest cases that can be imagined; provided he be duly addressed, and as duly used, as soon as that conviction has taken full possession of the mind.

142. It is, indeed, when "we have no"thing to pay," that that all-gracious Redeemer may be prevailed upon to obtain for
us "the remission of the whole." When the
graduated scale marks out to our view, the
terrible truth of the exhausture of our stock of
time; it may compel us to remember, that
we have still that divine resource left us for
redeeming our wasted time; and therefore,
to reject despair. And would not this be an

Extreme Old Age.

office of Comforter? If the mind once conceives a sharp and penetrating conviction, of the absolute necessity of such a redeeming power; together with an ardent and impatient anxiety to obtain its succour, and to bend with humiliation and selfabasement to all its conditions: whatever be its station on this side of eternity, that mind may yet draw breath and calm its' terrors. Infinite justice, having already accepted AN ATONEMENT extending to all cases; infinite mercy, melts at the miserable, insolvent condition of the humbled applicant. " Man's necessity," observes the pious Lord Chancellor Bacon, " is God's opportunity;" whether, therefore, he has sought the service of his Lord in the noon, or the evening, of his day, still he may hope to obtain His commiseration and kindness; provided he has sought it with a penitent and perfect allegiance, the moment he was thoroughly convinced of his guilt, his misery, and his insolvency. Then may he become so blest as to be able truly to say, in the words given to the humbled Wolsey; "I

"know myself now; and I feel within me
"a peace above all earthly dignities, a still
"and quiet conscience."

Extreme Old Age.

143. It is excellently observed by a great Christian moralist; that under every possible moral circumstance of man, whether in youth or in age, there always exists a direct and immediate course, by which every man, conscious of his delinquencies, and oppressed by the remembrance of them, may return at once to his God. What Archdeacon Paley says of the sinner, we may say of extreme age under such a calamity. "The sinner," says he, "may return and " fly to God, even because the world is " against him." And so old age, if it then first receive a thorough conviction of its dangers, may fly to God, even because time is against it. "The thing wanted," says the same excellent divine, "as the quicken-" ing principle, the seed and germ of religion " in the heart, is compunction, convince " ment of sin, of danger, of the necessity of " flying to A REDEEMER, and to his reli-

" gion, in good earnest \*." If that genuine seed be once lodged and quickened in the heart, God's omnipotence can call it to growth and perfection, by the special operation of His mercy and His providence.

144. Dr. Johnson relates the account of a person, whose life had been notoriously corrupt; and who, being thrown from his horse in a fall which caused his instant death, yet uttered in the moment of his fall the ejaculation, "O God!" with so extraordinary and penetrating an earnestness, as to give occasion to the following lines:

Between the stirrup and the ground, I mercy ask'd, I mercy found!

This representation does not exaggerate the conduct of the divine clemency; as the repentant thief upon the cross, triumphantly and eternally demonstrates.

145. At the same time we must, above all things, guard against every delusion, in

Paley. Sermon zii.

applying that gracious attribute to our own particular case; since Gop " is not mock-" ed," and will assuredly only exercise it in our favour, where the heart is thoroughly sincere. There cannot be a more certain expedient, for depriving ourselves irretrievably of all share in that clemency, than by a systematic, contumacious, and calculated postponement of our application for it, until we think that we can do without it no longer. "Then shall they call upon ME, " saith the Lord, but I will not hear; they " shall seek ME early, but they shall not " find ME; and that, because they hated " knowledge, and received not the fear of " the Lord; but abhorred MY counsel, and " despised MY instruction. Then shall it " be too late to knock, when the door shall " be shut; and too late to cry for mercy, " when it is the time of justice. O terrible " voice of most just judgment, which shall " be said unto them; Go, ye cursed, into " the fire eyerlasting, which is prepared for " the devil and his angels! Therefore, take " we heed betime, while the day of salva-

"tion lasteth; for the night cometh, when none can work: but let us, while we have the light, believe in the light; and walk as children of the light; that we be not cast into utter darkness, where shall be weeping and gnashing of teeth. Let us not abuse the goodness of God, who calleth us mercifully to amendment; and, of His endless pity, promiseth us forgiveness of that which is past, if with a perfect and true heart we return unto Him\*!"

Result of the Bioscope.

manner, through all the ages of THE DIAL; and have even carried our view into that age, which may possibly exceed them all. From the sum of the reflections which have been called forth in our progress, it must now be apparent; that the Bioscope, duly and habitually observed, is excellently calculated to keep our minds in a state of continual accord, with the successive stages

<sup>•</sup> See the admirable exhortation, in the Commination Service of our Church.

and circumstances of our journey in time, Result of the Bloscope. with our actual and current year, with the character of our age, and with its constantly varying relation to the opposite extremes of life. The result of which accord will necessarily be, an orderly and harmonious correspondence between our mind and our time. Youth will not look forward with: precipitation, nor age with reluctance. We shall live with our year, think with our year, and move on with our year. We shall always be found at our true place, in time; neither forestalling stations which are to come, nor hanging back upon those which are gone. Our proper place, will be the most congenial to the temper of our minds; which will become so harmoniously adapted to each succeeding year, that no irksomeness, regret, or distress, will accompany the consciousness of our approximation to THE END. And thus, the due proportion and balance will be established, and invariably preserved, between our THOUGHTS and our YEARS: which was the object we first intended. And that great object being gained, we shall be able

Result of the Bloscope.

to direct it to the use for which alone it was pursued; namely, the best exercise of the preparatory course of discipline under which we are now subsisting, in order to the assumption of a PERFECT AGENCY in the PERFECTED UNIVERSE, whenever the time ar-

rives that our soveneign master shall call

upon us for that service.

147. A followed attention to the Bioscope, will moreover contribute to advance us very far in that momentous article of knowledge, which the best and wisest of men have ever regarded as one of the most important: THE KNOWLEDGE OF OURSELVES. For, by always knowing what we are with respect to time, we shall know what we are with respect of every thing that depends upon time; the principal of which are, the duties and services for which an allotment of time is made to us. And, seeing that the general average of that allotment is SEVENTY YEARS; seeing that it may be much less, but cannot be much more; and that its utmost possible extent is as nothing, in comparison with durations which the

mind is able to contemplate and forecast; Result of the Bloscope. we shall acquire, both an interested and fixed desire, to preserve our mental being in a state of constant equality with the point of time at which we stand; and also, a luminous certainty, whether we really do so or not. Thus, we shall be enabled to give to our moral agency all the security which it can obtain in this present state; and calmly to expect that ultimate advancement, in which it will receive its full perfection, from the hand of God HIMSELF. Which is the final purpose, for which we are made members of this stupendous universe.

148. Now, in order to derive all these vast acquirements from the use of THE BIOSCOPE, very little is required to be done; and certainly, no great science was ever attained with so little labour or preparatory instruction. All that is requisite, is an inclination to adopt it; and that inclination alone, will ensure proficiency. A regular, habitual, and continued inspection and meditation of the dial, in periods of privacy and serious retirement; when the mind

Result of the is relieved from the importunities of the world and of life, and disposed to feel its own powers in the exercise of wisdom; will open to us all its mysteries. Our floating reflections, will lodge and establish themselves upon the scale; and it is no rash prediction to affirm, that whoever has persevered for any time in the practice of that inspection, and has experienced the aid of its memorial, will contract a friendship for the instrument which will not be broken.

> 149. For which reason, it is offered as a constant companion for the study or the closet; where if it be admitted, let it be frequently if not daily inspected; especially in one or other of those early and late periods of the day, which, it is to be supposed, every wise and good man directs his thoughts and aspirations to the Author of his Being, of his Time, and of his Salvation. Whatever may be the momentary effect received from an hasty and superficial view of the scale, it is only the permanent impression that can produce the blessed consequences which

are ascribed to its operation. That perma-Result of the Bioscope. nent impression, can only be formed by habit; by which the first impressions will be repeated and enforced, until they finally become indurated, and indelible.

150. And as the mind ought to apply our Birthitself, even daily to inspect the dial, so it ought, with particular attention and seriousness, to meet the day upon which it is to be annually rectified; when we are to remove the index from the point at which it will have rested for one entire year, and to advance it to the next degree, in evidence that another year is gone, and is absorbed into the general gulf of ages.

151. Not to reflect upon our Birth-day with sentiments of seriousness, is an evidence of some great deficiency in sense, or in religion. Wise and pious persons cannot let it pass them without suitable reflections. Thus, we find one dating a letter on his seventieth birth-day; "My Birth-day: multos " et felices-many and happy, says the world " -few and evil, says the Patriarch." And the following are the meditations of our Our Birth-

own great Christian moralist, upon a similar occasion. "The 18th of September is " my birth-day. The return of my birth-"day, if I remember it, fills me with " thoughts which it seems the general care " of humanity to escape. I can now look " back upon threeseore and four years, in " which little has been done, and little has " been enjoyed; a life diversified by mi-" sery, spent part in sluggishness of penury, " and part under the violence of pain, in " gloomy discontent or importunate dis-" tress. But perhaps I am better than I " should have been, if I had been less " afflicted. With this I will try to be con-" tent. In proportion as there is less plea-" sure in retrospective considerations, the " mind is more disposed to wander forward " into futurity; but at sixty-four, what " promises, however liberal, of imaginary " good can futurity venture to make? Yet " something will be always promised, and " some promises will be always credited. " I am hoping and I am praying that I " may live better in the time to come,

"whether long or short, than I have yet on Minter day." lived, and in the solace of that hope endeavour to repose ."

152. Bishop Taylor, in his rules for the improvement of time, prescribes the following one: "Let him that is most busied, " set apart some solemn time every year, " in which, for the time, quitting all worldly " business, he may attend wholly upon GoD; " that he may make up his accounts, renew " his vows, make amends for his careless-" ness, and retire back again from whence " levity, and the vanities of the world, or " the opportunity of temptations, or the " distraction of secular affairs, have carried " him." And what time can point itself out so fit for this wise and necessary exercise, as the day which is THE NEW-YEAR'S DAY of each individual's life; namely, the anniversary of his, or her, BIRTH? As this exercise is only designed for the retirement of the closet, it need not interfere with, or impair any part of that cheerfulness, which

Dr. Johnson to Mrs. Thrale, 21 Sept. 1773.

Our Birth-

gratitude to Heaven, and the liveliness of affection, may call forth in celebration of the day. The mind never experiences so high a relish in cheerfulness, as when it has answered and complied with the claims of seriousness; nor is any joy that the soul can aspire to taste comparable to that, which receives its savour from religious wisdom.

153. The pious Bishop of Man has left us a form of prayer for New-Year's Day; but, whether it is best adapted to the first day of January or to the first day of every man's own New-Year, can hardly become a question.

#### PRAYER.

"Blessed be God, who has brought me safe to the beginning of another year!

" Blessed be God, that I am of the num-

" ber of those who have time and space for

" repentance given them! My God, make

" me truly sensible of this mercy, and give

" me grace to consider often how short and

" how uncertain my time is; that there is

" one year more of a short life passed over our Birth-

" my head; and that I am so much nearer " ETERNITY. That I may in good earnest

" think of another life, and be so prepared

" for it, as that death may not overtake

" me unawares.

" Lord! pardon all my mispent time; " and make me more diligent and careful " to redeem it for the time to come; that " when I come to the end of my days, I may " look back with comfort on the days that 4 are past. Grant that I may begin this " New-Year with new resolutions of serving " thee more faithfully! and if, through in-" firmity or negligence, I forget these good " purposes, awaken Thou in me a sense of " my danger! - Make me wise unto sal-" vation; that I may consider in this my " day the things that belong unto my peace; " and that I may pass this, and all the years " I have yet to live, in the comfortable

" hope of a blessed eternity, for the Lord

" Jesus' sake. Amen! \*"

<sup>\*</sup> Bishop Wilson's " Sacra Privata."

Our Birth-

154. Lastly, when the dial is once set. let the face of it remain continually upon the mind. By that means, we shall possess a clear and intelligible idea what our age is. To note age by the number of the year alone, without reference to the two terms of life, is only deceiving the understanding. When we say that we are fifty, or sixty, if we receive any other idea than mere number, we shall find, that it is most commonly a comparison of our age with the ages of others, who are either younger or older than ourselves. Now, it is of no consequence to compare our age with that of others, but only of ourselves; and we can only compare our age with the age of ourselves, by comparing it with the ages which we have already lived, and with the extreme average of time to which it is probable we may advance. And that comparison will be brought at once before the mind, by recollecting the face of the dial as we last parted from it; in which recollection, all the necessary relations and combinations will immediately reveal themselves.

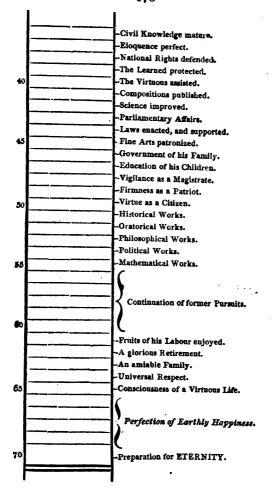
155. And now, to conclude: If any one our Birthshould ask: - " Has the author himself " acquired all that wisdom, all that excel-" lence of practical prudence, which he is " so forward to propose for the acquire-" ment of others?" I'thus shortly reply: That he is far, very far, from pretensions so presumptuous and so preposterous; on the contrary, he feels himself far in arrear of that point, to which he is desirous that he himself, and all others, should attain. But, an hungry man who has found a feast, may as well share it with those who are as needy as himself, while he is feeding, as when he is full; and he who has fallen upon the elements of an useful art, will do better to invite companions to his studies, than wait for the proficiency of a master to which it is possible he never may attain.

THE END OF THE BIOSCOPE EXPLAINED.

## SIR WILLIAM JONES'S ANDROMETER.

(See Page 115.)

		1
	3 3 3 3	
1	<b>,</b> ,, , , , , , , , , , , , , , , , , ,	-Ideas received through the Senses.
1		-Speaking and Pronunciation.
		-Letters and Spelling.
:		-Ideas retained in the Memory.
5		-Reading and Repeating.
		Grammar of his own Language.
		-Memory exercised.
		-Moral and Religious Lessons.
		-Natural History and Experiments.
10		-Dancing, Music, Drawing, Exercises.
- {		-History of his own Country.
		Latin.
		-Greek.
		-French and Italian.
15		–Translations.
		-Compositions in Verse and Prose.
. 1		Rhetoric and Declamation.
1		-History and Law.
		Logic and Mathematics.
20	<u> </u>	-Rhetorical Exercises.
		-Philosophy and Politics.
1	<u> </u>	-Compositions in his own Language.
- 1	<u>-</u>	-Declamations continued.
		Ancient Orators studied.
25		Travel and Conversation.
		Speeches at the Bar, or in Parliament.
		-State Affairs,
		–Historical Studies continued.
		Law and Eloquence.
30		-Public Life.
		-Private and Social Virtues.
. !		-Habits of Eloquence improved.
		-Philosophy resumed at leisure.
		-Orations published.
35		Exertions in State and Parliament.
	1	<b>[</b>



. • •

# RULE OF CHRISTIAN LIFE.

THE

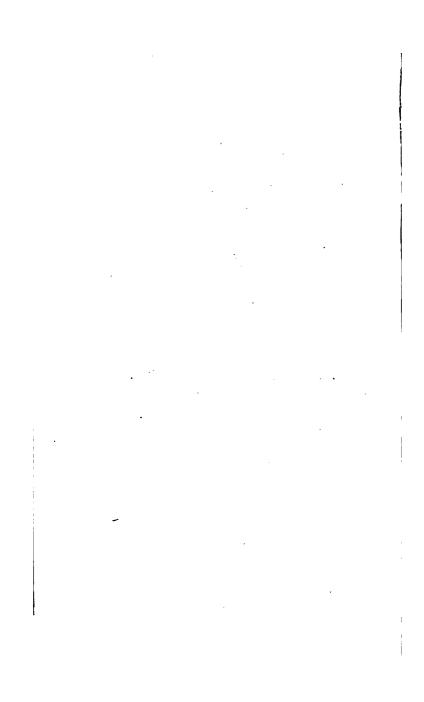
# **EPISTLE**

OF

PAULINUS, BISHOP OF NOLA,

TO

CELANTIA.



#### INTRODUCTORY OBSERVATIONS.

It seemed desirable, that the foregoing reflections upon the Bioscope should be accompanied by some rule of practical instruction, exhibiting that MANIFESTED WILL, to which it is our great concern to endeavour to conform our own wills during our present allotment of life, I have therefore made choice of the following summary of that Will; which, as far as I have been able to discover, has never before appeared in an English translation. It is, the Epistle of PAULINUS, Bishop of Nola in Italy, about the year 400, to CELANTIA, a Roman lady of fashion, rank, and opulence; in reply to various letters, wherein she had earnestly solicited

<sup>\*</sup> See Preliminary Chapter, p. 13.

him to draw out for her some short and distinct RULE OF CHRISTIAN LIFE, which she might always have at hand, to govern her conversation with the world. In this valuable breviary of Christian excellence, the reader will behold what primitive Christianity was; before superstition, priestcraft, and a reviving passion for sensual worship, had begun to obscure and deface the Christian church.

The age of Paulinus was still that age, which, (to use the words of the Abbé du Fresnoy,) "was the most brilliant of Christianity; in which Christians were only distinguished by the live-liness of their faith, and by the exemplary simplicity of their manners. It was not philosophy that inspired their virtues; the generality of the first Christians were nothing less than philosophers, they were persons of the world, who were touched by divine grace, and who surrendered themselves wholly to the maxims of the Gospel. Ignorant of, or contemning, the

" doctrines of Plato and Pythagoras, which only " flattered the genius and the imagination, they " gave up their hearts to the rules which were " prescribed by THE APOSTLES, or by THEIR BUC-" CESSORS.—Ce sont là les tems les plus brillans " du Christianisme; les fidèles ne se distinguant " que par une foi vive, et par une admirable sim-" plicité de mœurs.—Ce n'est point la philosophie " qui leur inspire cette droiture de sentiment. " Les premiers Chrétiens n'étoient rien moins que " philosophes; c'étoient des gens du monde que " la grace touchoit, et qui s'abbandonoient aux " seules maximes de l'Evangile. Ignorant ou mé-" prisant la doctrine de Platon, et de Pythagore, " qui ne flattoit que l'esprit et l'imagination; les " premiers Chrétiens se livrolent intérieurement " aux régles, que leur préscrivoient les apôtres, " on leurs successeurs."

PONTIUS PAULINUS, of Roman origin, and of a patrician and consular family established near Burdigala, (Bourdeaux,) in Gaul, was born A. D. 353.

He received his education from the Roman poet Ausonius, under whom he made an extraordinary progress in poetry and rhetoric. Many affectionate letters of the teacher to his pupil still survive. When Ausonius was called by the Emperor Valentinian to direct the education of his son Gratian, Paulinus quitted Burdigala, and proceeded to Rome; where he so highly distinguished himself by his pleadings at the bar, that, in the year 375, he was raised to the consular dignity; having been already invested with the senatorial, and being beloved by all the city. In the following year, he commenced his travels through the western provinces of the empire; in the course of which he contracted friendships, with St. Martin, St. Ambrose, and other eminent Christians of that age. About fifteen years afterwards, namely, in the year 391, he was baptized by Delphinus. Bishop of Burdigala; and having made large donations to the poor, he went a second time into Spain, and establishing himself at Barcino,

(Barcelona,) he there formed the plan of a more rigid and retired course of life; although frequently and urgently pressed, by Ausonius and others, to resume his former relations with the world. Upon Christmas day, A. D. 393, he received ordination to the priesthood, from Eulampius, Bishop of Barcino, to which office he was almost compelled by the people; and, from that time, he began to be distinguished as an ecclesiastic. He was afterwards consecrated Bishop of Nola; but in what year does not certainly appear. In the year 410, when Nola was taken and ravaged by the Goths, fearful of being exposed to the insults and cruelties of those barbarians in their search for his treasures, he poured forth this ejaculatory prayer: " Let me not be tormented for " gold and silver; for thou, Lord! knowest where " all my treasures are!-Ne excrucier propter " aurum et argentum: ubi omnia mea sunt, TU " scis!" This holy prelate, and converted heathen,

died in the year of our Lord 431, and in the 78th of his age. By his wife Therasia, the constant companion no less of his recluse than of his secular life, he had only one child, who died a few days after it was born.

He was a man of exalted piety; bountiful to the needy; gentle and courteous to all men; and of such eminence in learning, as to have been celebrated by the most distinguished writers of his age. He is entitled by Erasmus, in his introduction to this Epistle, the Christian Cicero; a designation which has been also given to Lactantius. "If," says St. Jerom to him, in one of his Epistles, "you would undertake to teach the "sacred writings; and, if I may so speak, to let "the Scriptures be delivered through your hands; "we should possess something, that the learning of "Greece could not equal."—"If," says the same learned Father, on another occasion, "you would "revise, and put a last hand to your work; we

" shall have nothing more beautiful, more learned,

" more delightful, or more perfect in the Latin

" tongue, than your volumes."

So great was the name and authority of Paulinus in the early church, that the church of Rome in the following ages endeavoured to support its growing corruptions, by attaching upon him, as upon others of his great contemporaries, many of the superstitions with which it was then debasing the Christian mind. Hence, the accounts of his life are fraught with many of the most absurd fictions, which a discriminating judgment can easily perceive to belong to an age much posterior to that of Paulinus. Thus, they relate, that he sold himself for a slave into Africa, in order to purchase the redemption of a captive Upon which tale, the editors of Moreri's Dictionary justly observe: " This fact totally disagrees with " the circumstances of the times, and with the

<sup>\*</sup> Cave's Historia Literaria. Tom. L.

" life of Paulinus; and is, plainly, altogether " fabulous." Mr. Gibbon, with his usual prejudice, has drawn the character of Paulinus entirely from those spurious sources; and, evidently, without taking the pains to consult any genuine monument of that exemplary prelate. But it was sufficient for Mr. Gibbon, that whereas Paulinus was originally an heathen, he afterwards openly embraced, and publicly taught, the Christian faith. He therefore presumes to conclude his account of that holy Father, in these words: "The remains " of his fortune, and of his understanding, were " dedicated to the service of the glorious martyr " St. Fœlix "." The reader, when he has perused the following Epistle, will be competent to judge of the iniquity and falsehood of that assertion.

The Epistle, of which a translation is here subjoined, is to be found among the collection of St. Jerom's Epistles, to whom formerly it was

<sup>·</sup> Hist. Rom. Emp. c. lxiii.

erroneously ascribed. The edition from which this translation was made, was printed at Paris, in 1602. Upon comparing it with Erasmus's edition, it appeared, that a final passage had been suppressed by the French editor. Of that passage the conclusion is here added; yet a part, relating to a growing superstition of that age, and wholly irrelative to the opinions and manners of the present times, is omitted in the translation.

Although this document is addressed to a female personage, the instruction which it conveys is common to both sexes; being the sum of the Divine Law, promulgated equally to all. It is, therefore, not a partial but an universal rule. Yet its address to a female, may be made the occasion of the best and most extensive effects. Strabo remarked, "that women have always been regarded "as the great promoters of religious worship; "that it was they that chiefly persuaded men to "frequent sacrifices, festivals, and offices of sup-"plication; and that it is contrary to the common

" opinion of mankind to suppose, that men who " seclude themselves from the society of women " can be religiously disposed "." Let them exult in this heathen testimony; which regards a truth. founded in the most valuable principles of their nature. If they are prone, in a state of ignorance, to embrace the shadow of religion, they are not less prone, in a state of illumination, to embrace its substance; and their influence remains the same. That propensity proceeds, from a sense of the subordination of their sex, joined to a conviction of their dependance upon something more excellent, and more exalted than man. The precedency and glaring imperfections of our sex, send up their minds, in secret and humble supplication, to the throne of supremacy and perfection. Nothing can be conceived more lovely, than the right operation of those two sentiments: the one moves our tenderness, the other our admiration and awe. On

<sup>\*</sup> Strabo, l. iv. p. 206.

the other hand, nothing can be imagined more hateful than a female mind which shall have renounced those sentiments: the poet has said, "an "undecout astronomer is mad," with equal truth we may affirm, that such a female mind would be the nearest approximation to a fiend.

Great, and justly great, is the influence which female virtues possess over the heart of man. Formed, by God's goodness, to be "an help meet" "for, or suited to, his nature," it is the province of woman to soften his feelings, and to refine his manners. The same gentle influence which drew heathen men to the altars of paganism, is still mighty to draw Christian men to the sanctuary of the Gospel. And so it was regarded by the apostles themselves; who did not scruple to apply to that influence, for subduing the perversity and obduracy of men. "Ye wives!" says St. Peter to the female Christians; "be in subjection to your husbands; "that if any obey not the word, they may, with-" out the word, be won by the conversation of their

"wives\*." How supreme is the power here implied! how stupendous is this arrangement for equalizing the privileges of the sexes, who are declared to be "co-heirs of the grace of Life†!" Compared with this direction of their influence, what is intrigue, and what is fashion! To them, therefore, and to that influence which is the highest glory of their sex, I more especially present and commit the Epistle to Celantia.

\* 1 Pet. iii. 1.

t Ib. 7.

## EPISTLE

OF

# PAULINUS, BISHOP OF NOLA,

TO

#### CELANTIA.

It is a well-known sentence of Scripture, that "there is a shame that bringeth sin, "and there is a shame which is glory and "grace." The truth of which sentence, although it is sufficiently manifest to the reason of every one by its own evidence, has nevertheless, on the present occasion, demonstrated itself to my conviction with peculiar force. For, though pressed to write

to you, by your letters, with the most importunate solicitations, I confess that I have a long time hesitated concerning my answer, from a mistrust of my own qualifications; which sentiment, however, was vigorously opposed by the affectionate urgency of your requests. Thus, the humility of the applicant perpetually conflicted with my own backwardness; and, while those contrary feelings were thus combating in my mind, the sense of shame had nearly overcome the sense of duty.

But that sentence of wisdom which I have above recited, supplied me with the strength requisite for conquering so unprofitable and injurious a silence. For, when I reflected how excellent and how pious the occasion was for which I was called upon to write, I felt that it would be criminal for me any longer to hold my peace; remembering also that sentence of Scripture, "there is a time to keep silence, and "a time to speak." And again; "with-"hold not a word in the time of safety." And that also of St. Peter: "Be ready

" always to give an answer to every one, who asketh for a reason."

For you ask, and vehemently insist, that I should draw you out some clear and infallible RULE from the sacred writings, by which you may order the whole tenour of your life; that so, knowing THE WILL OF Gop, you may, amidst the honours of the world and the allurements of riches, preferably regard the conduct of your actions; and that, in your connubial state, you may be able to please, not him only with whom you are united, but HIM also who indulged you with the happiness of your union. Which holy and pious desire not to satisfy, what would it be but to have no concern for another's advancement? I will therefore yield to your entreaties, and will endeavour to excite you, thus prepared to fulfil the will of the Lord, by His own words; for HE truly is Lord and Master of all, who not only commands us to please Him, but at the same time plainly teaches us how He is to be pleased.

Let Him, therefore, inform and teach

you, who, when the youth in the Gospel inquired of Him, "what he should do to "inherit eternal life?" instantly replied; "KEEP THE COMMANDMENTS:" showing us, distinctly, that we must execute the will of Him, from whom we would hope to receive a reward. With which view he elsewhere testifies: "Not every one that saith to "me, Lord! Lord! shall inherit the king-"dom of Heaven; but he who doeth the will "of my Father which is in Heaven," he shall inherit THE KINGDOM OF HEAVEN.

From whence it is manifest, that we shall be wholly incapable of establishing any claim to the magnitude of that reward if we confess God, unless the works of faith and of righteousness are joined together. For what is the faith, which would so believe God as to hold at naught His commandments? Or how can we say, truly and from the heart, "Lord! Lord!" if, at the same time, we disregard the commands of HIM whom we entitle LORD?

Hence, He himself declares in the Gospel, "Why call ye ME, Lord! Lord! and do

" not the things which I say?" And again: "This people honour me with their lips, " but their heart is far from me." And again, He says, by the prophet: " A son " honoureth his father, and a servant feareth " his master; if therefore I am a Father. " where is My honour? if I am a Master, " where is My fear?" From all which it is manifest, that God is neither honoured nor feared by those who do not obey his commandments. Wherefore it was said more expressly to David, who had committed sin: "Thou hast despised the command-" ment of the Lord!" And to Eli, the word of the Lord declared: "they that honour " me, I will honour; but they who despise " me, shall be lightly esteemed."

And can we remain secure and satisfied in our minds, who, by dishonouring God in all and each of his commandments, provoke Him to anger; and, by an arrogant contempt of His authority, offer an affront to so tremendous a Majesty? For what arrogance, or what ingratitude, can be so great, as to live in opposition to THE WILL of

Him, from whom we have received life; or to despise the commandments of Him who therefore only issues His commands that He may have an occasion to reward? For God is in no want of our obedience, but we are in the greatest want of His power. His commandments are, on this account, " more desirable than gold and precious stones, " and sweeter than honey and the honey-comb; " because, in keeping of them there is great " reward." The infinite goodness of God is therefore the more incensed against us, because we despise it at the hazard of such immeasurable blessings; and because we hold at naught, not His commandments only but also His promises.

Wherefore we ought often, nay without intermission, to revolve in our minds that saying of our Lord: "If thou wilt enter" unto life, KEEP THE COMMANDMENTS." This, is the whole substance of the law; this, is the whole of what the prophets and the apostles teach; this, is that which the voice and the blood of Christ demand from us; "Who therefore died for all, that they

"who live, should live no longer to themselves, but to Him who died for them."
To live to Him, signifies nothing else, but to keep the commandments which He has commanded to be kept, in pledge of his love. "If ye love me," said He, "keep my commandments,"—"he who hath my commandments, and keepeth them, he it is who loveth me." And again; "if any one loveth me he will keep my saying, and my Father will love him, and we will come to him, and will make our abode with him; he who loveth me not, keepeth not my sayings."

True and affectionate love, is powerful in operation: he who really loves, assumes to himself the entire will of him whom he loves. Nothing is more imperious than true affection: if we truly love Christ, and remember that we are redeemed wholly by His blood, we ought to will nothing, and do nothing, so much as that which we know to be the object of His will.

Now, there are two kinds of precepts, which comprehend all righteousness: the

one PROHIBITING, the other COMMANDING. For, as all evil is forbidden, so all good is enjoined; the one, orders us to act, the other, to abstain from acting; by the one, the mind is incited, by the other, it is restrained: to do the one, and not to do the other, is equally criminal. Whence, the prophet says: "Who is he that seeketh "life, or would see good days? restrain "thy tongue from evil, and let thy lips "speak no guile: abstain from evil, and "do good." And the holy apostle: "Flee "from that which is evil, cleave to that "which is good."

This twofold law, PROHIBITING and COM-MANDING, is equally binding upon all. Neither the unmarried, nor the married, nor the widowed, are exempted from the obligation of that law: in every purpose, and in every circumstance of life, it is equal sin to allow that which is forbidden, and to omit that which is commanded. Be not, therefore, seduced by the error of those who choose, according to their own wills, which of God's commandments they will principally keep, and which they will neglect as trifling and unimportant; and who are not afraid lest, according to the divine dechration, by neglecting the least of them, they gradually fall into universal disobedience. The Stoics indeed, take away all difference between sins, and regard all delinquencies as equal, neither will they allow of any distinction between guilt and error; we, on the other hand, although we believe that there is great difference in the guilt of sins, because we are so taught by the word of God, yet hold, that the most safe of all precautions is to avoid the smallest, equally with the greatest. For we shall the more easily preserve ourselves from any crime, in proportion as we accustom ourselves to fear it; nor will any one quickly lapse into the greater sins, who has habituated himself to dread even the smallest.

Yet, I know not how we can call any sin small, which is committed in contempt of God. He is the wisest man, who does not so much consider what is the command, as who he is that commands it: who does not

so much compute the quantity of the rule, as the authority of THE RULER.

. You, therefore, who are desirous to build up a spiritual house, not upon the insecurity of sand but upon the solidity of rock, lay your first foundation in harmlessness, or innocence; upon which foundation, you may afterwards the more easily erect the lofty edifice of righteousness. For he who has done no injury to any one, has already fulfilled the greatest part of righteousness; and happy are they who can say, with holy Job, "Who is he that will plead with me?" that is, who shall call for Thy judgment against me; or say, that I have done him any injury? It is an evidence of the purest conscience to say, confidently, with the prophet: "I have walked in my house with " a perfect heart." Wherefore he says elsewhere: " No good thing will the Lord " withhold from them that walk innocently."

Let every Christian therefore banish from his mind, all malice, and hatred, and envy; which are the chief, if not the only seeds of wrong and injury. Let

him keep innocency, not in hand and tongue only, but likewise in his heart; and let him fear to be injurious, not only in act, but even in his most secret desire: for, as to the nature of guilt, he is guilty of an injury whose mind is injuriously disposed.

Many define the word innocent in its simple and absolute sense, as denoting a person who does no ill; although he abstains from rendering any good. But if this definition be just, yet let your conscience only take joy from your innocence, when you do not desist from rendering good. If these virtues are indeed to be separated and distinguished, so that it is to be accounted one virtue merely to refrain from injury, and another to administer a service; yet remember, that it is of no avail to a Christian to fulfil one part of righteousness only, who is commanded equally to fulfil all.

Neither are we to look to the examples of the greater number; who, observing no discipline of manners, and following no rule

of life, are not so much guided by reason as they are urged by impulse. Nor may we imitate those, who, under the name of CHRISTIAN, live a Gentile life; and who show one thing in their profession, and another in their conduct. As the apostle speaks, "they profess to know God, but in " their works they deny Him." A Christian ought to be distinguished from a Gentile, not more by his creed than by his life; and to demonstrate the difference of his religion, by the difference of his works. "Be not," says the apostle, "unequally " Joined with unbelievers; for what fellow-" ship hath righteousness with unrighteous-" ness? and what communion hath light " with darkness? What concord hath Christ " with Belial? Or what part hath he that " believeth, with an infidel? And what " agreement hath the temple of God with " infidels? For YE are the temple of the " living God."

Let a positive distinction be therefore made, between us and THEM. Let error, and truth, be divided by a determined limit.

Let those relish earthly things, who do not entertain the heavenly promises. Let those implicate themselves altogether in this short life, who persuade themselves that no punishment awaits sinners hereafter. Let those remain under the bondage of vice, who cherish no hope of any future reward for virtue. But we who believe, with a perfect and entire faith, that " every man shall " stand before the judgment-seat of Christ, " to receive the things done in the body. " whether it be good or bad;" let us, I say, keep ourselves unspotted with vice; according to that of the apostle, who says: "Those who are Christ's have crucified " the flesh, together with the vices and "lusts thereof." Neither let us follow the steps of an erring multitude, who profess ourselves to be the disciples of THE TRUTH.

Our Saviour has pointed out to us, in the Gospel, two different courses, two distinct roads, which lead to issues directly opposite. "Wide is the way," says He, "that "leads to death, and many there are who go in thereat." And again: "Strait and

" narrow is the way which leads unto life, " and few there are who find it." Remark, how wide is the distinction and separation between these two ways! The one leads to DEATH, the other to LIFE. The one, is frequented and trodden by the numbers; the other, is explored only by a few. The one, beaten and smoothed by continual travel, and rendered attractive by the various flowers of pleasure with which it is strewed, easily draws to itself the generality of travellers. But the other, being the unfrequented path of virtue and therefore rude and difficult to the traveller, is chosen only by those, whose minds are not so intently bent upon the amusement of the journey, as upon the excellence of the final habitation. It is the preference given to vice, that renders the path of virtue so deserted and so unpleasing to us; but if the familiarity which is bestowed upon vice were transferred to the other road, it would render that path, as the Scripture hath declared it, "a way of plea-" santness, and a path of peace."

Let us, then, seriously examine our own

lives; and let us learn, from the testimony of our own consciences, in which of those two paths we are truly journeying. Whatever thing we do, and whatever thing we say, appertains either to the wide way, or to the narrow way. If we are moving in the narrow road, and prosecute the narrow path, then we are advancing to LIFE; but, if we are following the road which is crowded with a multitude, we have the assurance of God's word that we are proceeding towards DEATH. If, therefore, our hearts are possessed with hatred, or with envy; if we yield up ourselves to covetousness, or to avarice; if we give to present enjoyments the preference over future; then we are proceeding in the wide road: for in all these things we shall find a concourse of associates, and shall be surrounded by a multitude, of similar dispositions. If we are resolved to gratify anger or lust, or to resent injuries; if we speak evil of those, who speak evil of us; if we carry an hostile mind towards him, who has been inimical to us; we are still carried along with the

numbers. Or, if we practise flattery ourselves, or willingly yield our ear to the words of the flatterer; if we are withheld by favour from uttering the truth; or are more afraid to offend the mind of any man, than not to speak the truth from our heart; then are we journeying in company with the multitude: all will be our associates, who are departing from the path of truth.

But if, on the contrary, we keep ourselves free from all vices; if we maintain a pure and unenslaved mind; and, renouncing all other cupidity, are only covetous to become rich in virtue; then we are travelling in the narrow road: for such, alas! is the conversation only of the few. It is a very rare and difficult thing, to find fit companions for this journey. For many, who pretend to be journeying in this track, presently decline from it through bye-paths. and return again into the common road of the multitude; and therefore we ought to be greatly upon our guard, lest those whom we might choose as safe conductors of our way, should prove to be only seducers into

error. If, therefore, we discover any such examples as can guide us safely in this course, and which keep the right road of the Gospel, we shall do well to follow them; but if all such examples should fail us, or seem likely to fail us, then that of the apostle is offered to us all. Paul, "the "chosen vessel," as if warning us of the strait road which we ought to follow, says: " Be ye imitators of me, as I also am of " CHRIST!" But, above all, we have the example of our Lord himself in the Gospel; who proclaims, "Come unto ME, " all ye that labour and are heavy laden, " and I will refresh you: take my voke " upon you, and learn of ME, for I am " meek, and lowly in heart." If it is hazardous to imitate those of whom you entertain any doubt, it is always safe to imitate and follow the steps of HIM, who said, "I am the way, and the truth, and " the life: he can never err, who follows THE TRUTH. Wherefore the apostle John says; "he who says he is Christ's, ought " so to walk, even as He walked:" and Peter; "Christ suffered for us, leaving "us an example, that we should follow His steps: who, when He was 
reviled, reviled not again; when he suffered, He threatened not; but committed 
Himself to Him who judgeth righteously. 
Who His ownself bare our sins, in His 
own body on the tree; that we, being 
dead to sin, should live unto righteoniness."

Cease, then, from all extenuation of your faults; let all shameful expedients for softening the guilt of sin, be abandoned. It will be of no avail, to defend ourselves by the example of the multitude; whose transgressions we are prone to enumerate for a consolation to our own consciences, and complain, that we see none who can set us a fit example to follow; for we are always referred to the example of HIM, whose example all agree is to be followed. Let it therefore be your chief care, to make yourself intimately acquainted with THE DIVINE LAW; in which you may behold, as present to your view, the examples of holy

men; and may learn from its admonition, what must be done, and what must be avoided.

It is of the greatest succour towards a religious life, to replenish the mind with THE WORDS OF SCRIPTURE; and to meditate continually in our heart, what we desire to accomplish in our actions. It was God's command by Moses to a rude nation, as yet unpractised to obedience, that they should wear upon their garments, as a signal whereby to remember the precepts of God, borders of a purple colour; in order, that whenever their eyes accidentally fell upon that colour, it might awaken in their minds a remembrance of the divine commandments. The abuse of which memorials, was a subject of our Lord's severe reprehension of the Pharisees; who began to use them, not for the end of remembering the precepts of God, but for purposes of hypocrisy and ostentation, that they might be esteemed by the people, eminent for extraordinary sanctity. But you, who seek to observe, not the letter but the

spirit of the law, must cherish a spiritual remembrance of the divine commandments; and not so much endeavour to remember them often, as to have them always in your thoughts.

Let THE HOLY SCRIPTURES, therefore, be always in your hands, and continually revolved in your mind. And think it not sufficient, to remember God's commandments in your thoughts, and to forget them in your works; but learn therefore to remember them, that you may do what you have learned should be done: "for, not the hearers of "the law are justified before God, but the "doers of it shall be justified."

The field of God's law is of wide, nay of infinite extent; flourishing, with all the various testimonies of truth, as with a rich profusion of heavenly flowers; and nourishing and refreshing the souls of those who read it, with an inexpressible delight. To know all of which, and inwardly to revolve them, is of the most powerful efficacy for preserving righteousness.

But chiefly select, and engrave upon your

heart, as the most compendious summary of that law, that precept in the Gospel, which the mouth of the Lord has declared to comprehend all righteousness: "What-" SOEVER YE WOULD THAT MEN SHOULD "DO UNTO YOU, DO YE ALSO UNTO "THEM." To demonstrate the authority and power of which precept, HE adds; "for this is the law, and the prophets\*."

Mr. Gibbon, whose profound ignorance of the nature and foundations of the Christian Religion rendered him utterly incompetent, notwithstanding the extent of his acquirements in the Belles Lettres, to treat of so exalted a subject, has presumed to animadvert upon this maxim in the Gospel; and to cite a passage from a Greek writer, in which the same sublime doctrine is taught. The motives for which animadversion were; 1st. a vain conceit, that he had made a detection important to his cause: and, 26ly, to leave it for inference, that since that maxim was in the Greek schools before the age of the Gospel, it was not of evangelical, but of heathen original. Had Mr. Gibbon not cherished a voluntary ignorance upon all such sacred subjects, he must have known, with every Christian, and every inspector of the Gospel, (what Paulinus here pointed out to him;) that our blessed Lord did not inculcate that precept as "a new commandment" of His religion, but as the ancient prescriptive rule, of THE PRO-PHETS and of THE LAW. He must have known, that it was

Although the kinds and parts of righteousness are infinite in variety and number, so that it would be impossible, not only to enumerate them all, but even to conceive them in thought, yet all of them are included in that one short sentence; which sentence; will acquit or condemn the inward conscience of every man, by the secret judgment of his own mind.

Therefore, in every action, word, and thought, let this rule be produced, which, as a mirror always ready to your hands, may at all times clearly reveal to you the true quality of your will; so that it either may accuse you, if you are doing wrong, or encourage you, if you are doing right. For, as often as you cherish towards others such a disposition of mind as you wish others to maintain towards you, you

the great foundation-stone of Hebrew morals, a thousand years before philosophy dawned in Greece; that it was taught and enforced in Judea, when Greece was only a theatre of fable; and, therefore, that it was but an oblique and foreign import into Greece, whereas it was the direct and native inheritance of THE GOSPEL.

are in the path of righteousness; but whenever you feel yourselves so disposed towards others, as you would not wish any one to be disposed to you, you have departed from that path.

And now, behold all the labour and difficulty of THE DIVINE LAW! behold, what it is that renders THAT LAW so severe! We murmur against God, and complain that we are oppressed by the difficulty, nay the impossibility of keeping His commandments; nor are we satisfied with merely not obeying those commandments, but pronounce Him who commanded them, unjust: saying, that the Author of all justice has enjoined things, not only difficult and .hard, but even impossible to be done. " Whatsoever ye would," says He, " that " men should do unto you, do ye also unto "them." It is H1s gracious will that we should all be united in love, by a mutual interchange of kind services, and that all mankind should be linked together by reciprocal benefits; in order, that each indiyidual yielding to others that which he

wishes should be bestowed upon himself, universal justice, (which is the sole end of that precept,) might become the common lot and blessing of all men. O! the stupendous mercy, and ineffable benignity of God, who promises us a reward, if we will only mutually love one another! that is, if we will reciprocally bestow upon each other, that of which we each stand in the utmost need. And we, with arrogant and ungrateful hearts resist His will, whose very command is, in itself, so manifest a blessing!

Never injure the reputation of another; nor seek to draw praise upon yourself, from the disparagement of others. Learn rather to regulate your own life, than to give judgment upon that of others; and remember always that maxim of the Scripture, which says: "He that keepeth his "mouth keepeth his life; but he that "openeth wide his lips, shall have destruction." Few there are, who wholly abstain from this vice; you will rarely meet with any, who desire to keep their own lives

so entirely free from reproach, as not readily to reprehend the lives of others; and the propensity to this evil has taken such possession of the minds of men, that they who have kept themselves free from all other vices fall yet into this one, as if it were the last snare and resource of the devil.

But do you so conquer this evil, as not only not to be guilty of slander yourself, but not even to believe any one who is so; and be careful not to contribute your assent to the authority of slanderers, lest by so doing you add nourishment to their vice. " Refrain from backbiting, says the Scrip-" ture; the mouth that slandereth slayeth " the soul." And again; "A whisperer de-" fileth his own soul, and is hated where-" soever he dwelleth. - Curse the whisperer " and double-tongued: whoso hearkeneth " unto him, shall never find rest, and never "dwell quietly." And the pious David, enumerating the various qualities of innocence and righteousness, is not silent with respect to this virtue, saying: "Who taketh " not up a reproach against his neighbour." Nay, he not only resists, but attacks the slanderer; for he says: "Whoso privily "slandereth his neighbour, him will I cut "off."

"This is, indeed, one of the first vices which ought to be conquered, and totally extinguished, in all who aspire to a life of true holiness. There is nothing that so much disquiets the mind, or renders it so trifling and inconstant, as readily to believe every thing that is said; and to receive, with a rash assent, the words of every From hence arise such fretale-bearer. quent dissensions, and unfounded hatreds. This it is, that makes enemies of the dearest friends; who, though long united, yet suffer themselves to be at last dissociated, through their credulity, by the influence of an evil tongue.

But, on the other hand, great is the tranquillity, and great the dignity of that mind, which does not hastily lend an ear to the prejudice of another; and blessed is he, who so arms himself against this vice, that no one shall dare to entertain him with scandal. If, indeed, we would but be resolute in the practice of refusing all credit to scandal, men would at length be afraid to disseminate slander; lest they should draw more contempt upon themselves, than upon those whom they seek to injure. But this evil is therefore so common, and prevails so generally among mankind, because almost all men afford it a willing entertainment.

Fly from the fawning of flatterers, and from the fatal blandishments of deceit, as from the pest of your soul. There is nothing which so easily corrupts the minds of men, or which pierces the heart with so soft and seductive a wound. Whence the wise man says: "The words of flatterers " are wounds; they strike into the inmost " parts." And God himself says by the prophet: "O my people, they that lead " thee cause thee to err, and destroy the " way of thy paths."

This is a vice which very generally prevails, and in a remarkable manner at the present time; and, what is most lamentable, it usurps the character of benevolence and

humility; so that he who will not flatter, is regarded as either proud or envious. truly it is a most subtile and ingenious artifice, to praise another, in order to our own applause; and by deceiving, to gain the mind of him whom we deceive: for this vice is chiefly engaged, in vending counterfeit praises for a real profit. But how great must be the levity of that mind, how extreme its vanity, which, rejecting the testimony of its own conscience, pursues the opinion, the feigned and pretended opinion, of another person? and which, caught by every blast of fictitious praise, delights in being gulled, and thankfully accepts delusion for a beneficial service!

But you, if you desire to be truly praiseworthy, seek not praise from men; but govern your conscience with a view to Him, "who both will bring to light the hidden things of darkness, and will make manifest the secrets of the heart: and then shall every man have praise from God." Let your mind therefore be watchful and diligent, and perpetually armed against the approaches of sin. Let your speech, on all occasions, be moderate, and sparing; such as indicates a duty to converse, rather than a desire to talk. Let a decent reserve adorn your wisdom; and, (which has ever been esteemed the principal ornament of your sex,) let MODESTY be pre-eminent above all your virtues. Consider beforehand what you are to speak; and while you are yet silent, be provident to utter nothing of which you may afterwards have occasion to repent. Let your thoughts apportion your words; and let the balance of your mind, regulate the office of your tongue. Whence the Scripture saith: "Weigh thy " words in a balance, and make a door and " bar for thy mouth." Let no injurious word ever proceed from your lips; since you are commanded, as the perfection of your duty, " to bless even those who curse " you."-" Be pitiful, be courteous," says the apostle, "not rendering evil for evil, " or railing for railing; but contrariwise, "blessing."

Let a lie, or an oath, be absolutely

unknown to your tongue; and let there be ever in you such a love for TRUTH, that you may regard whatever you have spoken as if it had been sworn. Concerning which, our Saviour thus commanded His disciples; "I say unto you, swear not at all:" and a little after; "let your discourse be, it is, or "it is not; for whatever is more than this, "cometh of evil."

In every action, and in every word, be watchful to preserve a quiet and a placid spirit: let God be always present to your thoughts: let your mind be humble and gentle, and severe only against vice. Never suffer it to be elated by pride, or warped by avarice, or hurried by anger; for nothing ought to be more tranquil, nothing purer, nothing fairer than that mind which aspires to become the habitation of God, who delights, not in temples bright with gold or altars rich with gems, but in a soul decorated with virtues. On which account, the hearts of holy persons are called the temple of God: as the apostle offirms; "If any one shall defile the " temple of God, him will God destroy;

" for the temple of God is holy, which
" temple are YE."

Nothing that you can acquire is more valuable, or more lovely than HUMILITY. This is indeed the chief preserver, and, as it were, the proper guardian of all the other virtues; nor is there any thing that renders us so pleasing both to men and to God, as to be high by the excellency of our lives, and low by the exercise of our humility. On which account the Scripture says: "The greater thou art, the "more humble thyself; and thou shalt find "favour before the Lord." And God says by the prophet: "To this man will I look; "even to him that is humble, and of a quiet "spirit, and trembleth at my word."

But, follow true humility; not that which makes an outward ostentation, by an affected carriage of the body or tone of the speech, but that which displays itself in the sincerity of the heart. For it is one thing to possess a virtue, and another thing to possess the counterfeit of

a virtue; it is one thing to follow the .
shadow of truth, and another to follow its
substance. There is no pride so hideous,
as that which conceals itself under a form
of humility; and all vices acquire a peculiar hatefulness, when they attempt to
invest themselves with the characters of
virtues.

Never consider yourself superior to another, on account of the nobility of your birth; nor regard those as beneath you, who are of an obscurer or more humble origin. Our religion takes no account of the ranks or conditions of men; it considers only their souls; it judges both the servant and the lord by their respective deeds. The only distinction in honour with God, is independance from sin: that nobility is highly valued by God, which is conferred by virtue.

Who ever was more noble in the sight of God, than Peter? who was nevertheless a poor man, and a fisherman. Who, among women, was ever so illustrious as the blessed Mary? who was only a carpenter's wife. Yet to that poor fisherman Christ committed the keys of the kingdom of Heaven; and that carpenter's wife was found worthy to be made the mother of Him, by whom those keys were committed: for, "God hath chosen the base things of "This world, and things which are despised," to confound the things which are mighty."

But besides, it would upon another ground be wholly unavailing to take any merit to ourselves for nobility of birth, since all who are redeemed by the blood of Christ are of equal honour in the sight of God; neither can it any longer signify in what rank any man was born, since we are all equally born again, in Christ. If, therefore, we should forget, that we are all originally born of one and the same first parent; yet ought we at least to remember, that we are ALL regenerated by ONE.

Take care, if you have undertaken the exercises of fasting or abstinence, not to imagine that you are therefore become holy; for that practice is but the instrument, not the completion, of holiness. But chiefly,

and above all things, take care, that an indifference for things which are allowed, beget not in you a presumptuous security in regard to things which are positively forbidden. Whatever we pretend to offer to God over and above the measure of Hiscommandment, must not hinder, but advance, the righteousness which He has commanded. What can it avail us to lower the body by abstinence, if at the same time we suffer the soul to be swollen with pride? What praise shall we deserve for the paleness of fasting, if at the same time we become livid through envy? What virtue is there in renouncing wine, if we suffer ourselves to be intoxicated by anger or hatred? Abstinence is then only excellent, the chastisement of the body is then only great and admirable, when the soul is made to fast from vice . They who considerately. and wisely practise abstinence, afflict the

<sup>&</sup>quot;Tune, inquam, præclara est abstinentia, tune pulchra "atque magnifica castigatio corporis, cum est animus jejunus "à vitiis."

body for this only purpose, that they may vanquish the pride of their souls; that they may, as it were, descend from the height of their natural arrogance to fulfil the will of God, which is best accomplished in humility. They therefore call off their thoughts from the various delicacies of food, in order to engage all their affections in an appetite for virtue; and the body will be less sensible of the irksomeness of fasting, in proportion as the soul becomes more hungry after righteousness. St. Paul, when " he chastised his body and kept it under, " lest, when he had preached to others, " he himself should be rejected," did not do so, (as some have ignorantly imagined,) with a view to chastity alone; for abstinence contributes, not to that virtue only, but, likewise, to every other virtue: nor was his chief glory to refrain only from lust; but he laboured, generally, to giveperfection to his soul by the restraints of his body. For, as much as he alienated his mind from voluptuous indulgence, so much was he the more able to engage it in the

pursuit of virtnes: lest the teacher of perfection should betray any imperfection in himself; lest he, who was the "imitator of "Christ," should do any thing contrary to the command or will of Christ, or should teach less by his example than by his words; and "lest, after he had preached "to others, he himself should be rejected," and should hear the words spoken of the Pharisees, addressed to himself: "They "speak, but no not!"

But it is, moreover, both the precept and example of the same apostle, to have regard, not only to conscience but also to repute. The teacher of the Gentiles did not esteem this a superfluous, or fruitless consideration; for he would have those, who are not in the faith, convinced by the works of those who are; that the efficacy of the religion, might demonstrate the religion itself. And we are therefore commanded to shine as luminaries in the world, in the midst of a perverse and crooked generation," that the unbelieving minds of those who lie in error, may discern, by the light

of our works, the darkness of their own ignorance. Wherefore St. Paul says to the Romans: "Provide things honest, (not "only, in the sight of God, but also) of all-"men. Give none offence, neither to the "Jews, nor to the Gentiles, nor to the "church of God. Even as I please all "men in all things, not seeking my own "profit, but the profit of many."

Happy is the man, who regulates his life so religiously and wisely that nothing evil can even be feigned of him: whilst the greatness of his deserts counteracting the malice of his slanderers, no man will dare to invent what he knows will receive credit from no one. But if this be too difficult to accomplish, let us at least employ so much diligence in life, as not to furnish evil minds with any just ground for scandal; nor suffer any spark to escape from us, by which the flame of evil report may be kindled against us. Otherwise we shall in vain be angry with calumniators, if we ourselves supply them with matter for their calumny. If, however, not-

withstanding our utmost diligence and care to "provide things honest," and to prefer the fear of God in our actions to every other consideration, they should still assail us; let our conscience then be our consolation; which is then most safe and secure, when it has given no just cause for any to think ill of us. Behold a woe is denounced by the prophet, against all those " who call good evil, and light darkness; and " sweet bitter;" and then may that word of our Saviour be applied to us: " Blessed " are ye, when men speak evil of you " falsely!" Let it therefore be our great concern, that no one may be able to speak evil of us otherwise than falsely.

So regulate the care of your family, as always to reserve some leisure time for your own mind: select, therefore, some convenient chamber, a little removed from the noise of the household; into which as into a port you may withdraw yourself from the tempest of cares, and where, in the quiet of retreat, you may calm your sear of thoughts which shall have been thrown

into agitation in the world. There employ yourself, in such earnest reading of the Holy Scriptures, in such frequent recurrence to prayer, and in such steady and continued contemplations of FUTURE things, as to compensate abundantly by that leisure, the activity and anxiety of all your other time. And I say this, not that you should wholly withdraw yourself from the company of those to whom you belong; but, on the contrary, that you may there learn and meditate, how you ought to behave yourself when you are amongst them,

Govern and foster your family in such a manner, that you may appear to be rather the mother, than the mistress of your servants; from whom exact respect, by kindness rather than fear. But let the apostle's precept be especially observed, in a virtuous and Christian household; let the chief authority be maintained in the person of the husband, and let the whole house learn from you, the honour which is due to him. Show that he is the master; by your subjection, and render him great;

by your humility; for you yourself will be honoured, in the same proportion that you honour him. For, "the "man," says the apostle, "is the head of "the woman;" nor can the body receive greater honour, than is derived from the dignity of the head. Wherefore it is said elsewhere, "let women be in subjection to "their own husbands, that if any obey not "the word, they may, without the word," be won by the conversation of their wives." If therefore honour was to be rendered to Gentile husbands, how much ought it to be rendered to Christian?

And, in order to show the ornaments with which wives ought to be adorned, it is added; "let it not consist in outward "plaiting of the hair, or wearing of gold, " or elegance of apparel, but in the secret "character of the heart; in that which is " not corruptible, even the ornament of a " meek and quiet spirit, which in the sight of God is of great price. For after this "manner, in ancient time, the holy women also who trusted in God adorned them-

" selves, being in subjection to their owns husbands; even as Sara obeyed Abraham, calling him Lord: whose daughters ye are." In prescribing which rule, he did not mean to enjoin them to dress themselves slovenly, or meanly, or raggedly; but he designed to interdict all immoderate attention to decoration, and too great refinement in dress. As the "chosen vessel" Paul, says: "Let" women adorn themselves in decent apparel, with modesty and propriety; not with broidered hair, or gold, or pearls, or costly array, but, as becometh women professing godliness, with good works."

Remember likewise, how the apostle hathdeclared the MUTUAL BOND of the HUS-BAND and the WIFE: "The wife," says he, "hath not power of her own body, but the "husband; and likewise also the husband "hath not power of his own body, but the "wife:—and they two shall be one flesh." And not one flesh only, but also one spirit; for he adds, "this is a great mystery." This is; indeed, the high road of purity; and great is the reward: "Come unto ME! says THE "LORD; take MY yoke upon you and learn" of ME, and ye shall find rest unto your souls. For MY yoke is easy, and MY burden is light."

But to all who shall have their place assigned to them upon HIS "left hand," HE says: " Depart from ME, ye that work " iniquity, into everlasting fire, where shall " be weeping and gnashing of teeth!" There will all those bewail, who shall. have so entirely implicated themselves in the corrupt cares and pleasures of this present life, as to have lived wholly regardless of that life which is to come: whom THE SUDDEN COMING OF THE LORD shall surprise, sunk in the sleep of ignorance or of false security. Wherefore He warns us in His Gospel: "Take heed to yourselves, " lest at any time your hearts be over-" charged with surfeiting, and drunkenness, " and cares of this life, and so THAT DAY " come upon you unprepared; for it shall "come as a SNARE upon all them that

" dwell on the face of the whole earth.—"
" Take ye heed, watch and pray: for ye
" know not when the time is."

Blessed are they, who so expect and look forward to THAT DAY, as to prepare themselves daily for its arrival; who, instead of flattering themselves by the contemplation of their past merits, "RENEW themselves" according to the words of the apostle, "DAY " by DAY." For " the righteousness of the " righteous man shall not deliver him, from " the duy in which he shall transgress; " neither shall the wicked man fall by his " wickedness, from the day in which he " shall turn from his wickedness." Saint himself ought not to entertain security. so long as he is engaged in the trials and conflicts of this life; neither ought the Sine ner to admit despair, who in one day may enter into the way of righteousness.

Throughout the remaining sequel of your life, labour to perfect righteousness with all your power, and become not slack or remiss through a confidence in your past obedience; but, like the apostle, "forgetting those

"things which are behind, and reaching "forth unto those things which are before, "press forward to the mark, for the prize of the high calling of God, in Christ "Jesus." And knowing that "the Lord "trieth the hearts," let it be your main concern to preserve your heart pure from sin; according as it is written: "Keep THY "HEART with ALL DILIGENCE."

Do you, therefore, so order all the remaining time of your life, that you may at the last be able to say, with the prophet, " I "have walked in my house with a perfect "heart; — I will go to the altar of my God, "unto God, who is my exceeding great "joy!" For it will not be sufficient, to have begun well, since righteousness must consist, IN HAVING CONCLUDED WELL.

THE END OF THE EPISTLE OF PAULINUS TO CELANTIA.

AN

## ELEMENTARY VIEW

OF

GENERAL CHRONOLOGY.

		:
		ļ
• • •		
	,	
	,	•

## ELEMENTARY CHRONOLOGY.

TIME, is the duration of the earth and heavenly bodies; the revolutions of which, measure, and mark out, its PARTS.

The great natural measurers and indexes of TIME, are THE SUN and THE MOON.

Hence, the duration of time is described in THE SCRIPTURES, by the duration of those two indexes of time: "as long as THE SUN and THE MOON end dureth; throughout all generations." For those orbs will one day cease their functions, like every subordinate system of this visible world; and the cessation of their functions, will be the END of TIME. Which great crisis is thus announced in the SACRED VOLUME. "Thou didst lay of old the foundation of the EARTH, and THE HEAVENS are the work of thy hands: THEY shall period, but Thou shalt endure; they shall all grow old like a garment, and THEY shall be changed; but Thou art the

Tempus case dicunt intervallum mundi motus.—VARRO de Ling. Let. lib. v.

" same, and Thy years shall never end." This change is that impending period, when, (as it is proclaimed in THE PROPHETIC VISION,) " there shall be TIME NO LONGER!"

The knowledge of the parts of TIME, or of the earth's DUBATION from its CREATION until NOW, is called Chronology; which may be divided into Computative, and Historical.

Computative Chronology, is the science of computing the parts and periods of time.

Historical Chronology, is the science of assigning the parts and periods of time to the events of history.

## 1. COMPUTATIVE CHRONOLOGY,

SOLAR TIME.

## §. Of the Day, and its Parts.

THE first, and smallest, revolution of time, depending upon THE SUN, is a DAY; which measure comprises all the time during which the sun seems to make one complete revolution round the earth. This revolution is usually computed, either from noon to noon, or from midnight to midnight.

This measure of time, which we call the natural day, is divided into twenty-four equal parts or Hours. Each hour is divided into sixty parts, or MINUTES; and each minute into sixty parts, or SECONDS.

The division of the natural day into its periods of light and darkness, (which constitute the artificial day, and the night,) is subject to variation according to the progress of the sun through the seasons; the light predominating in one part of the year, and the darkness in the other part. But the measure of the natural day, comprehending both the light and darkness, is always uniform and invariable.

The natural day, is now computed by astronomers, from noon to noon. The ancient Jews, and some other ancient nations, computed it from sunset to sun-set; hence it is called in Greek Nundamera, Nycthemera, or night and day. Such are the days enumerated in the first chapter of the book of Genesis: "the evening and the morning (that is, "the night and the day) were the first day, &c." By the ancient Romans, it was computed from midnight to midnight, and was denominated by them the civil day; the artificial day, which they called the natural day, was computed from sun-

rise to sun-set, and the night from sun-set to sun-rise.

The Italians reckon the hours of the natural day to twenty-four, which practice seems to have been derived from the civil day of the ancient Romans; but other nations reckon, like us, twice twelve hours: viz. from midnight to noon, and from noon to midnight.

## . J. Of the Year, and its Parts.

THE next, and largest, revolution of time depending on THE SUN, is the YEAR; or one entire revolution of the earth round the sun; which is accomplished in 365 days and a quarter of a day.

But it is evident, that this excess of a quarter of a day in every year, would, in the course of time, make up a measure of time so considerable, as to embarrass the computation of years, if it was not regularly carried to account, and, by that means, reduced into the computation. This is effected, by taking no account of those quarters for three successive years, and then carrying them all to the

fourth year, by adding one whole day to that year: by which means, the quarters, or fractional parts of four years, are combined into one day, and the account begins anew. This additional day is now placed after the 28th of February, and becomes the 29th of that month; and the year in which this addition takes place, is called a LEAP-YEAR. It will follow, that the first three years will consist of 365 days each, and the fourth, or Leap-year, of 366 days. Now, three times 365 added to 366, are equal to four times 365½, or four complete years.

This method of regulating the year, was first introduced by Julius Cæsar, (46 years before Christ;) from whence it is called the Julian year. But as the true fractional excess of each year is not exactly a quarter of a day, or six hours, but only five hours 38 min. 57 sec.; the Julian computation gains a day every 130 years; which, in the process of ages, occasions a sensible difference from true solar time. To remedy this defect, Pope Gregory XIII., in 1582, instituted a new computation; which consisted, in keeping the Julian reckoning, (of a Leap-year every fourth year,) except at every hundredth year not divisible by 4; which was always to be a common year

of 365 days, although it should happen to be the fourth year from a Leap-year. This happened in the year 1800; so that there then were eight consecutive years, and only one Leap-year. By this means, the Julian reckoning is restrained from the excesses to which it was liable.

The original Julian reckoning (or Old Style) was used in this country until the year 1752; when it was set aside, and the New or Gregorian Style was established by act of Parliament.

As it is the sun that appears to us to move, and as our common language is adapted to that common appearance, we must follow the common usage, and call the earth's yearly revolution, a revolution of the Sun. This great revolution of the sun, or the solar year, is divided into twelve parts, or months, measured by the sun's progress through the great circle in the heavens called the Zodiac; which circle is divided into twelve parts, called the twelve Signs of the Zodiac.—Table IV.

The solar year divides itself also into four quarters, or seasons, by the sun's equinoctial and solstitial stations in the ecliptic. The spring season begins from the vernal equinox, which takes place on the 20th of March; the summer season, from the summer solstice, on the 21st of June; the

cutumn season, from the autumnal equinox, on the 23d of September; and the winter season from the winter solstice, on the 21st of December. At the two equinoxes, the days and nights are of equal length; viz. twelve hours each: the sun rising and setting at six o'clock. From the vernal to the autumnal equinox, the days are longer than the nights; and from the autumnal to the vernal equinox, the nights are longer than the days. At the summer solstice, the day is the longest; at the winter solstice, the day is the shortest.—See Table IV.

But here it must be observed, that although we compute time by the true solar year, yet the twelve solar months and our twelve calendar months differ in their divisions and periods. The cause of this difference is, that our civil year does not begin exactly at any one of the four great solar points, of the solstices and equinoxes, but is made to begin eleven days after the winter solstice, which happens on the 21st of December; and the same difference continues throughout the year, between the divisions of the months. But this difference does not prevent our common year from being altogether a solar year.—See Table V.

Years are numbered by CENTURIES, or hundreds;

and are reckoned from some fixed *period*, which is called AN EPOCHA; and the *reckoning* of years from the particular epocha, is called THE ERA of that epocha.

The solar days, months, seasons, and years, constitute the rule of time by which the common business of human life is regulated; so that it is necessary, to reduce all other measures of time to that rule.

#### LUNAR TIME.

#### THE MOON.

THE second great natural index of time, is THE MOON. But, as the revolutions of this luminary do not correspond in measure with any revolutions depending upon the SUN, some rule of equation, or artificial adjustment, is requisite, in order to reconcile their motions with each other.

The revolution of the moon round the earth is completed in 29 days, 12 hours, 44 minutes, and 3 seconds; (or, by a round number, in 30 days.) This revolution is called a lunation, or lunar month. Twelve of these lunar months, constituting one

tunar year, are therefore completed in 354 days; that is to say, 10 days, 15 hours, 11 minutes, and 27 seconds, before the twelve of the solar year months are completed. Hence it follows; 1st, that the lunar year comprehends only 354 days; and, 2dly, that it is constantly departing from the rule of the solar year, at the rate of about eleven days every year.

# § Correspondence of Solar and Lunar Time.

As it is of great importance to the uses of mankind to reconcile the two computations, in order that we may be able to know when each lunation begins; that is to say, to know on what days of the solar year the new-moons will fall; the following method has been devised, for adjusting the two measures.

When the solar and the lunar year begin together, that is, when it is new-moon upon the first day of January, the moon (as has been said) will complete her twelfth month, 10 days, 15 hours, 11 minutes, 27 seconds, before the sun will have completed his twelfth month; and, consequently, the moon will be already advanced those 10 d.

15 h. 11 m. 27 s. into her 13th lunation, and second year, when the sun is only beginning his second year. It will follow, that at the end of the second year the moon will have completed her year, twice 10 days, 15 hours, 11 minutes, 27 seconds, before the sun has completed his: and so on, for each succeeding year.

But it is found, that at the end of every nineteen solar years, (which are equal to 19 lunar years and 7 months,) the moon and the sun meet again on the 1st of January; and begin their years again in coincidence. And thus, after a cycle, or recurrence, of 19 solar years, called THE LUNAR CYCLE, all the new moons fall again upon the same days of the solar months that they did 19 years before.

Now, as the difference between the solar and lunar year is in the proportion of 10 days, 15 hours, 11 minutes, 27 seconds, for each of those 19 years; or, speaking by a round number, 11 days; by always adding eleven days to the lunar years, for the difference between solar and lunar measure, the two sums will be kept at par; and the appearances of the moon will be always fixed to the standard of solar time.

The eleven days, thus successively added to the

lunar years throughout the 19 solar years of the cycle, are reduced into lunar months, in the following manner:

Years of Lunar C		Eleven days added.	months.	days.	
1		. 0		0	
2	• • • • • •	11		11	
3		22		28	
4	• • • • •	33 —o	r, 1 month, and	8	
5	• • • • •	44	1 m	14	
6		55	1 m	25	
7	• • • • •	66	2 m	6	
8	• • • • •	. 77	Ì m	17	
9.		88	2 m	28	
10	• • • • •	99	3 m	9	
11		110	3 m	20	
12		121	4 m	1	
13		152	4 m	12	
14		143	4 m	23	
15		154	5 m	4	
16		165	5 m	15	
17		176	5 m	26	
18		187	6 m	7	
19		198	6 m,	18	
-					
1		<b>210,</b> or, 0.	7 m. or,	0	

After the last, or 19th, year of the cycle, twelve days are added instead of eleven, (viz. 18 + 12 = 30,) which completes the lunar month; and the new cycle finds the sun and moon in conjunction on the first day of the first year, as they had been nineteen years before.

It is evident, that the numbers in the last column

show the fractional parts, or days of the lunar month, with which each year of the cycle ends; and, consequently, they show the age of the moon at the beginning of the years against which they are severally set. By deducting that number, therefore, from 30, the remainder gives the day of the month for the new moon in January, for each year of the cycle.

This series of numbers, proceeding always by elevens, and showing the age of the moon at the beginning of each year, is called THE EPACT; from a Greek word, signifying addition.

The seven lunar months, or 210 days, which are added to the general account to make it equal to 19 solar years, are the difference between 19 solar and 19 lunar years. For 19 solar years, contain 6939 days; 19 lunar years, contain 6729 days; add seven lunar months, or 210 days, and the sum makes 6939 days: omitting fractions.

From the correspondence of the epacts with the years of the lunar cycle, it is easy to find the new-moons, and consequently the full-moons, for every month of the year.

Yrs.ofthe 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. L. Cycle.

Epacts. 0. 11.22. 3, 14.25. 6, 17. 28. 9. 20. 1. 12. 23. 4. 15. 26. 7. 18-

To find the new moon for any given month, we must, 1st, know the current year of the lunar cycle; 2dly, the epact corresponding to that year: 3dly, we must deduct the number of the epact of that year from 30, for January, and the remainder will be the day of the new moon in that month. Thus, if the epact be 12, (that is, if the moon be 12 days old at the end of the year,) we must deduct 12 from 30, (the sum of a lunar month,) and 18 will remain: therefore it will be newmoon on the 18th of January following. February, we must deduct the epact from 28; for March, from 30. For the other ten months, we must add to the epact, 2 for April, 3 for May, 4 for June, and so on; and deduct from 30; and the remainder will give the day for the moon's change, or new moon, in each of those ten months. But, if the epact together with the number added exceed 30, then we must deduct from 60, (or 2 months,) instead of from 30; and the remainder will equally show the day of the new moon.

Since therefore the new moons, after every nineteen years, fall again upon the same days of the month, a table of the new moons for one entire cycle of nineteen years will show the new moons for the succeeding cycles; with sufficient accuracy for every purpose of common life, though not for the exactness of astronomical calculations. And, since the full moons are always 14 days and 18 hours before, and after, the new moons; by finding the new moon for any month, we find also the full moon, by counting 14 days and a half either forward or backward. This method may sometimes err, by one day, or thirty-six hours; but that difference is immaterial for common life, and in most instances it will be found exact even to a day.

It is upon this principle, that Table II. has been arranged; in which we may trace the beautiful order uniformly maintained by that splendid luminary, "the faithful witness in Heaven\*." This Table shows the New-Moons, upon a mean calculation, for every month of the year in the recurrent CYCLE of NINETEEN years. It is digested from the ecclesiastical Table of Epacts, compared throughout with the two last lunar cycles in the Nautical Almanack, and with the years of the present cycle, of which the present year, 1812, is the 8th year. In order to use it, first find the number of the current year in the lunar cycle; corresponding to which number in the same line are the days

Psalm lxxxix. 37.

of the New-Moons, for each of the twelve months of the year. To find the Full-Moon of any month, reckon 14 days and a half, backward or forward, from the day of the New-Moon. The Epact of each year is subjoined, which shows the Moon's age at the beginning of that year.

#### HEBDOMADAL\* TIME.

# 5. Of Weeks.

WE have now seen the operations of the sum and moon, as the natural indexes of time; and we have found the means of adjusting the indications of the latter, to the days depending upon the former, so as to know, with sufficient accuracy, upon what days of the solar year the new and full moons shall fall.

But there remains another rule of time, of the utmost benefit and importance, which it is equally necessary for us to adjust to the days of the solar

<sup>\*</sup> From the Greek, inra, hepta-seven.

year; this is, the seven constantly recurring days of THE WEEK; by means of which, the measures of months are subdivided into smaller portions, and more convenient measures, of time.

This division of time has no relation, either to the sun, or to the moon, or to any natural index whatsoever; but is the positive institution, and perpetual evidence of the intervention, of THE AUTHOR OF TIME. Some eminent astronomers, chiefly of the late French school, attempted (for obvious reasons,) to get rid of the institutional origin of THE WEEK; by representing it as an invention of man, to mark the fourth parts, or quarters, of the lunar month. But they must have been able to see, what every common observer may at once discern, that the rule of weeks would be at variance with that of the lunar motions, before three of them could pass; and that the variance would be continually increasing. There is, indeed, a perpetual and essential discordance, between the ratio of weeks and that of the lunar motions: since one lunar year contains only 48 of those quarters, while it embraces 50 weeks and four days. Let us, then, humbly recognise and adore the Almighty power, who so graciously superadded to His natural dividers of time, this inestimable, unchanging moral divider, IIIs SEVENTH DAY; by which alone the flux of time is reduced into such small and commodious measures, and a perpetually recurrent day of civil and religious rest, to be distinguished from all other days, interposed, after every six days of labour are concluded.

This seventh DAY OF DISTINCTION was, by God's ordinance, the last day of the seven, from the creation of the world (which great event it was designed to commemorate,) until the time of our Lord upon the earth; but, from His time, the first day of the seven has been made the DAY of DISTINCTION; in commemoration of His resurrection from the dead upon that day, who was "Lord also of the Sabbath."

With the same reference, Easter-Sunday, or EASTER-DAY, is rendered the first in importance of all those sacred days in the year; all other days of religious observance, that are not fixed, being made to depend upon the time of the Feast of EASTER, which is always the first Sunday after the full moon which happens upon, or next after, the 21st day of March; and if the full moon happens upon a Sunday, Easter-day is the Sunday following.

Easter-day cannot fall earlier than the 22d of

March, nor later than the 25th of April; which two days are therefore called, the Easter limits.

As the fixing the great festival of Easter, which governs the whole series of moveable days of observance, depends upon finding the full moon upon, or next after, the 21st of March; it became necessary to establish some common and universal rule, which should serve for the whole Christian church, for determining that moon, and the great festival which was to be regulated by it.

This gave rise to the invention of THE EPACT, already mentioned; by means of which Easter-day has been determined since the year 1582, when the Epact was first publicly employed for that purpose by Pope Gregory XIII.

This ecclesiastical epact, however, as it has already been intimated, though of sufficiently general accuracy for the purposes to which it is applied, is nevertheless defective in minute exactness; for which reason, astronomers have calculated exactly the annual differences of the solar and lunar revolutions, and have reduced those differences into Tables of astronomical epacts; for which, see M. de la Lande's Astronomie, Tom. I. p. 102, (Tables), and Tom. II. p. 239, &c.

When Easter-day is known for any year, all the

other moveable days of observance are known by the following rules.

Advent Sunday is always the nearest Sunday to the Feast of St. Andrew, whether before or after; which feast is always fixed to the 30th of November.



The number of Sundays, after Trinity, and after Epiphany, are determined, by the distance of Easterday from the Feast of St. Andrew, and by the distance of the Feast of St. Andrew from Easter-day following.

All these days are shown in Table II., where, by finding Easter-day for the year, in the first column, all the other moveable days for that year are found also.

## §. Correspondence of Hebdomadal and Solar Time.

In order to be able to find the perpetual correspondence between the days of the week, and the days of the month, it is necessary first to find, upon what days of the solar or common year each seventh day of distinction (or Sunday) shall fall; which being found, all the other six days are found in course, by their regular consecutive order. For this purpose, the first seven letters of the alphabet, called the Sunday-letters, have been made to represent the 7 days of the week. These 7 letters are successively repeated throughout the year, beginning with the first day of the year; and are set against the 365 days of which the year consists; A answering to the 1st of January, and so on.

This may be seen in the Calendar of any Prayer-book; and in order to exemplify it, a Calendar was introduced in the first edition of this work; but, in consequence of a legal notice from the Solicitor of the Stamp-office, it has of necessity been withdrawn. It is easy however to attain the end in view, and with additional advantages, by not

resorting to the common Calendar, but to A GENERAL TABLE, (Table III.) exhibiting at one view, the entire and perpetual correspondence of HEBDOMADAL (or weekly,) and SOLAR (or monthly) TIME.

In this Table, all the days of the year follow each other in the weekly order prescribed by the Sunday-letters, which Sunday-letters are arranged in the first column. Each of the following columns, which contain the days of the twelve months, is marked at the foot with the name of the month which begins in the column. By finding the Sunday-letter belonging to any year in Table I., all the Sundays of that year will be seen in the new Table at one view. Thus, if C be the Sunday letter for the year, (as in the year 1813,) all the days of months in the several parallel lines of C will be Sundays; and, consequently, all the six letters following, between C and C, will mark the other six days of the week, in their regular consecutive order. Therefore, if C, which answers to the 31st of January, and 28th of February, be the Sunday-letter, D will show Monday, at the 1st of February, and 1st of March; E, Tuesday; F, Wednesday; G, Thursday; A, Friday; B, Saturday; and C, Sunday again, at the 7th: there being only those seven letters employed.

But in Leap-year, when there are two Sunday-letters, as C B; then, though C marks Sunday at the 28th of February, yet D at the 1st of March will mark Tuesday; because in that month, in consequence of the intervention of the unlettered intercalary day, or 29 Feb., Sunday will fall upon the second Sunday letter, B. The reason of which effect will become manifest, by merely tracing the operation of the intercalary day upon the Sunday-letter, from the last Sunday in February to the first Sunday in March; both in a common year, and in a Leap-year. And as, in the latter case, B will be found the Sunday-letter of March, it is evident that D, the sixth letter immediately preceding, must have been Tuesday.

Thus, any day of the week and month, for any future year throughout the whole of the present century, may be seen, at one glance, by merely applying the Sunday letters, from Table I., to Table III., the General Table of Weeks and Months. For let us ask, for example, on what day of the week will the 16th of June fall in the year 1825?—I find in Table I. that the Sunday.

letter for that year is B. I find in Table III. that the 16th of June answers to F.—Therefore B being Sunday, and F the fifth letter from B, the 16th of June 1825 will be the fifth day of the week, or Thursday. Or, on the other hand, if we wish to find on what day of the month the 3d Thursday of June 1825 will fall; we have only to reverse the process. We find that B is the Sunday-letter, and that F will necessarily represent Thursday. The letter F stands opposite to the 16th of June; which is therefore the date of the 3d Thursday of that month. In contemplating which intimate and admirable involution of the different measures of time, it is impossible not to be struck with wonder at the perfection of that skill, which thus contrived the "GREAT LIGHTS" of heaven, in combination with "THE SEVENTH DAY," to be "for " SIGNS, and for SEASONS, and for DAYS, and " YEARS."

Upon this correspondence of Hebdomadal and Solar time is founded another cycle or revolution, of 28 years, called the SOLAR CYCLE, with reference to the ancient name of Sun-duy, or dies Solis; which revolution being completed, the dominical or Sunday letters return into their former places; the days of the months return to the same

days of the week; the sun's place to the same signs and degrees of the ecliptic, on the same months and days; and the leap years begin the same course, with respect to the days of the week, on which the days of the months fall. The year 1812, was the first year of a solar cycle.

## COMPOUND CYCLE,

07

## Victorius or Dionysius.

It the two Cycles of which we have spoken, (the Lanar Cycle of 19 years, and the Solar Cycle of 28 years,) begin together on any given day, (as they did on the day of Creation,) they will not commence again on the same day, till after a lapse of 532 years; when they will again commence together. Thus, after every 532 years the two cycles begin at the same time, and they thus produce a compound Cycle, called from its first inventors or employers, in the 5th and 6th centuries, the Victorian, and the Dionysian, Cycle. The sum of the years of this Cycle is the product of the Solar

and Lunar Cycles multiplied into each other; viz. 19 + 28 = 532. This capacious measure will be found of essential service for measuring and dividing the ages of time, with relation to the events of this earth; which is the proper object of *Historical Chronology*.

TABLE I.

Showing the Years of the present Century; with the YEARS OF THE LUNAR CYCLE; the EPACT; SUNDAY LETTER; and EASTER DAY; of each Year.

LORD.	YEARS OF OUR	Yrs.of Lau. Cycle.	The Epact.	Sunday Letter.	EASTER DAY.			YEARS OF OUR	Yrs.of Lan.Cycle.	The Epact.	Sunday Letter.	HASTER DAY.	
11	B12	8	17	E D	Mar.	29		1826	3	22	A	M.	26
	<b>B13</b>	9	28	C B	Apr.	18		1827	4	3	G	A.	15
1	814	10	9	В	I —	10		1828	5	14	FE		6
1	815	11	20	A	M.	26		1829		25	D C	_	19
1			•	1	ł	- 1		1830	7	6	C	-	11
11	816	12	1	G F	A.	14	1	l	l				- 1
1	817			E	<b>!</b> —	6		1831			В	A.	3
	818		23	E D C	M.	22		1832			A G	-	22
1	819			C	A.	11	ı	1833			F	-	7
1	820	16	15	BA	<b>!</b> —	2		1834		20	E	M.	30
1		•	ł	Į.	1		l	1835	12	1	D	Α.	19
	821	17		G F	1 —	22	1	1	i	l	ł		
	872				I	7	ı	1836			CB	_	3
	823				M.	30	ł	1837				M.	26
	824				<b>A.</b>	18		1838				A.	15
1	1825	2	11	В		3	ı	1839				M.	31
L		1	1	1	1		1	1840	) 17	ĝά	E D	A.	19

YEARS OF OUR LORD.	Yrs.of Lun.Cycle.	The Epact.	Sunday Letter.	EASTER DAY.	YEARS OF OUR LORD.	Yrs. of Lun. Cycle.	The Epact.	Sunday Letter.	EASTER DAY.
1841 1842 1843 1844 1845		7 13 0 11 22	C B A G F E	— 11 M. 27 A. 16 — 7 M. 23	1871 1872 1873 1874 1875	10 11 12 13 14	9 20 1 12 23	A G F E D C	— 9 M. 31 A. 13 — 5 M. 28
1846 1847 1848 1849 1850	4 5 6 7 8	3 14 25 6 17	D C B A G F	A. 12 - 4 - 23 - 8 M. 31	1876 1877 1878 1879 1880	15 16 17 18 19	4 15 26 7 18	BA G F E D C	A. 16 — 21 — 13 M.28
1851 1852 1853 1854 1855	9 10 11 12 13	28 9 20 1 12	E D C B A G	A. 20 — 11 M. 27 A.16 — 8	1881 1882 1883 1884 1885	1 2 3 4 5	0 11 22 3 14	B A G F E D	A. 17 — 9 M. 25 A. 13 — 5
1856 1857 1858 1859 1860	14 15 16 17 18	23 4 15 26 7	F E D C B A G	M. 23 A. 12 — 4 — 24 — 8	1886 1887 1888 1889 1890	9	25 6 17 28 9	C B A G F E	- 25 - 10 - 1 - 21 - 6
1861 1862 1863 1864 1865	3	18 0 11 22 3	F E D C B	M. 31 A. 20 — 5 M. 27 A. 16	1891 1892 1893 1894 1895	13	12	D C B A G F	M. 29 A. 17 — 2 M. 25 A. 14
1866 1867 1868 1869 1870	6 7 8	25 6 17	EDC	- 1 - 21 - 12 M. 28 A. 17	1896 1897 1898 1899	17 18 19	7	C B A	- 5 - 18 - 10 - 2 - 15

TABLE II.

A GENERAL TABLE of LUNAR and SOLAR TIME.

									,				
YRS. OF LU- NAR CYCLE.	Jan.	Feb.	Mar.	Apr.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.	EPACT.
1	1. 30.	28.	30.	28.	27.	<b>2</b> 6.	25.	24.	23.	22.	21.	20	. 0
2	19.	17.	19.	17.	16.	15.	14.	13.	12.	11.	10.	9.	11
3	8.	6.	8.	6.	5.	4.	3.	2.	1.	1. 30.	29.	28.	22
4	27.	25.	27.	25.	24.	23.	22.	21.	20.	19.	18.	17.	3
5	16.	14.	16.	14.	13.	12.	11.	10.	9.	8.	7.	6.	14
6	5.	3.	5.	3.	2.	1.	1. 30.	29.	28.	27.	26.	25.	25
7	24.	22.	24.	22.	21.	20.	19.	18.	17.	16.	15.	14.	6
8	13.	11.	13.	11.	10.	9.	8.	7.	6.	5.	4.	3.	17
9	2.	1.	2.	1. <b>3</b> 0.	29.	28.	27.	26.	25.	24.	23.	22.	28
10	21.	19.	214	19.	18.	17.	16.	15	14.	13.	12.	11.	9
11	10.	8.	10.	8	7.	6.	ŏ.	4.	<b>5</b> .	2.	1.	1. 30.	20
12	29.	27.	29	27.	26.	25.	24.	28.	22.	21.	20.	19.	1
13	18,	16.	16.	16.	15.	14.	13.	12.	11.	10.	9.	8.	12
14	7.	5.	7.	5.	4.	3.	2.	1.	1. 30.	<b>2</b> 9.	28.	27.	23
15	26.	24.	26.	24.	23.	22.	21.	20.	19.	18.	17.	16.	4
16	15.	13.	15.	13.	12.	11.	10.	9.	8.	7.	6.	5.	15
17	4.	2.	4.	2.	1.	1. 30.	29.	28.	27.	26.	25.	24.	26
18	<b>ź</b> 3.	21.	23.	21.	20.	19.	18.	17.	16.	15.	14.	13.	7
19	12.	10.	12.	10.	9.	8.	7.	6.	5.	4.	3.	2.	18

 $\begin{tabular}{ll} TABLE & III. \\ A & GENERAL & TABLE & F & HEBDOMADAL & and & SOLAR & TIME. \\ \end{tabular}$ 

Lett.	Sand.		Months and Days.											
A		1 J												
E	- 11	2							ı				- 1	1
C	:	3							1	- 1		- 1	ł	1
1	)	4	1 F	1 M	29	26	24	21	19	16	13	11-	8	6
E		5	2	2	30	27	25	22	20	17	14	12	9	7
F	٠	6	3	3	31	28	26	23	21	18	15	13	10	8
10	÷	7	4	4	1 A.	29	27	24	22	19	16	14	11	9
A	.	8	5	5	2	30	28	25	23	20	17	15	12	10
F	3	9	6	6	3	1 M.	29	26	24	21	18	16	13	11
1	3	10	7	7	4	2	30	27	25	22	19	17	14	12
I	)	11	8.	8	5.	3	31	28	26 ,	23	20	18	15	13
1	:	12	9	9	6	4	1 J.	29	27	24	21	19	16	14
F	۱ ،	13	10	10	7	5	2	30	28	25	22	20	17	15
0	}	14	11	11	8	6	3	1 J.	29	26	23	21	18	16
A	١.	15	12	12	9	7	4	2	<b>3</b> 0 .	27	24	22	19	17
E	3	16	13	13	10	8	5	3	31	28	25	23	20	18
	;	17	14	14	11	9	6	4	1 A.	29	26	24	21	19
I	)	18	15	15	12	10	7	5	2	30	27	25	22	20
I	2	19	16	16	13	11	8	6	3	31	28	26	23	21
F	۱ ۱	20	17	17	14	12	9	7	4	1 S.	29	27	24	22
0	7	21	18	18	15	13	10	8	5	2	30	28	25	23
1	١.	22	19	19	16	14	11	9	6	3	10.	29	26	24
E	3	23	50	20	17	15	12	10	7	4	2	30	27	25
C		24	21	21	18	16	13	11	8	5	3	31	28	26
I		25	. 22	22	19	17	14	12	9	6	4	1 N.	29	27
E	- 1	26	23	23	20	18	15	13	10	7	5	2	30	28
F	١,	27	24	24	21	19	16	14	11	8	6	3	1 D.	29
G	- 1	28	25	25	22	20	17	15	12	9	7	4	2	30
A	.	29	26	25	23	21	18	16	13	10	8	5	3	31
В	- 11	30	27	27	24	22	19	17	14	11	9	6	. 4	. !
C	:	31	28	28	25	23	20	18	15	12	10	. 7	5	
			(23)	l						l				ł
_	-	Jan.	Feb.	Mar.	Apr.	May	June	July	Avg	Sep.	Oct.	Nov.	Dec.	

TABLE IV. Showing the Sun's Rising and Setting, every Tenth Day.

	Rises.	Sets.	i i	1 .	Rises.	Sets.	ł
Jan. 1	H. M. 8. 5.	м. н. 5.4.		July 1	н. м. 3. 45.	м. н. 45. 9.	
10	7.58.	58. 5.	<b>,</b>	10	3. 52.	52. 9.	
20	7.47.	47, 5.	-	20	4. 2.	2.8.	
Feb. 1	7. 29.	29. 5.		Aug. 1	4. 19.	19. 8.	1
10	7. 13.	13. 5.		10	4. 34.	54. 8.	·
20	5. 54.	54. 6.		20	4. 52.	52. 8.	
March 1	6. 35.	35. 6.		Sept. 1	5. 14.	14.7.	
10	6.17.	17. 6.		10	5. 32.	32.7.	ł
20	6. 0.	0. 6.	V. Equin.	23	6. 0.	0. 6.	A. Equin.
April 1	5. 33.	33. 7.		Oct. 1	6. 13.	13.6.	
10	5. 16.	16.7.		10	6. 30.	30. 6.	
20	4. 57.	57. 8.		20	6. 50.	50. 6.	
May 1	4. 37.	37.8.		Nov. 1	7. 12.	12.5.	
10	4. 22.	22. 8.		10	7. 28.	28. 5.	
20	4. 7.	7.8		20	7. 43.	43. 5.	
June 1	3. 53.	53. 9.		Dec. 1	7.57.	57.5.	
10	3. 46.	46. 9.		10	8. 4.	4. 4.	
21	3. 43.	43. 9.	S. Solst.	21	8. 8.	8. 4.	W. Solst.

N.B. The first columns show the minutes (M.) after the hour (H.) of sun-rise; the second, the M. before the M. of sun-set.

TABLE V.

# Correspondence of the Solar and Calendar Months.

Jan.	19	١	Aquarius.
Feb.	18	<b>.</b>	Pisces.
March	20		Aries.—Equinox.
April	20		Taurus.
May	21		Gemini.
June	21	The Sun	Cancer.—Solstice.
July	22	enters	Leo.
Augus	t 22		Virgo.
Sept.	23		Libra.—Equinox.
Oct.	23		Scorpio.
Nov.	22		Sagittarius.
Dec.	21		Capricorn.—Solstice.

### 2. HISTORICAL CHRONOLOGY.

## OF EPOCHAS, AND ERAS.

HISTORICAL CHRONOLOGY, is the science of assigning dates of time to the events of history.

A DATE, is a relative mark of time, reckoned from some fixed period.

The period from which marks of time referrible to events are reckoned, is called an EPOCHA.

The reckoning of time from the epocha, is called the ERA of the epocha. The date, is the particular year of the era.

Hence it is manifest, that an epocha and an era differ from each other in Chronology, as much as a point differs in Geometry from a line which is drawn from it. It is therefore surprising, that Hume, Gibbon, and many other eminent authors, should have occasionally confounded the terms epocha and era, by using the latter to signify the former; although the perversion of language is not less, than if they had used the word line to signify a point: a confusion less excusable in professed historians, than in any other class of writers.

Without some fixed point of time to reckon from, to distinct notion of time could be attached to any past event; which must be noted, by its relation to that fixed point.

The real use of Historical Chronology, is to afford a ready apprehension of the DISTANCE of PAST EVENTS from PRESENT TIME.

In order to which end, nations that have reached a state of civilization, have commonly fixed upon some event in their domestic transactions, from which to reckon the progress of time; making that event the period, or epocha, of their era, or reckoning of years. This has usually been the earliest period, to which they could refer with any authority, or security.

Of these EPOCHAS, the principal among the ancient heathen nations, were the three great epochas,

The first of these, was adopted by the Greeks; the second, by the Romans; the third, by the Babylonians and Egyptians.

All time prior to those epochas, (all of which

fall in the middle or end of the RIGHTH CENTURY before CHRIST,) was pronounced by VARRO, the great HEATHEN REFORMER of CHRONOLOGY, to be either fabulous, or wholly obscure; which two characters of time he divided, by the intervening traditional event, of THE FLOOD: an arrangement, in which his penetration and sagacity are as conspicuous above those of all other heathen writers, as his ingenuousness and the fidelity of his reason are pre-eminent, above those of many who have been denominated Christians.

But the most important, and the most entirely useful EPOCHA which has yet been found for reckoning time, is that great event from which the whole CHRISTIAN WORLD now agree in computing time; namely, the BIRTH, or FIRST COMING of our blessed Lord and Saviour JEBUS CHRIST: an epocha, which furnishes a two-fold era, retrograde and direct: retrograde to the creation of the world; and direct, to the end of the world, or to His second coming. This singular and luminous era, forms one continued line of time, from the beginning to the end of our race; receiving and uniting all other eras, Sacred and Profane, and furnishing to the mind the readiest upprekension possible, of the DISTANCE of PAST

events from PRESENT TIME: which is the perfection of Historical Chronology.

It is astonishing, that this great epocha did not suggest itself to the Christian church, for forming an era, until about the year of our Lord 526; when DIONYSIUS THE LITTLE, a Scythian monk, had the distinguished merit of first proposing it. It is still more astonishing, that having been once proposed, it was not generally adopted until the beginning of the ninth century, when it was established, under Charlemagne, in THE WESTERN EMPIRE.

There is, however, a slight difference of 4 years, between the true epocha of our Lord's birth, and that assumed in the vulgar era; the true epocha having been found, upon examination, to be four years eurlier than the common reckoning supposes it to be. So that the true date for the present year, 1812 of the rulgar Christian era, would be 1816.

The computation by Olympiads was continued in Greece until the year 312; when it was superseded, by authority of the Council of Nice, by computations of 15 years, constantly recurring, called the Cycle of the Indiction: being the term of an imperial tribute, established by Constantine the Great, and collected every 15 years. This

method of computation commenced January 1, A. D. 313.

#### OF THE JULIAN PERIOD.

It will be important, now, to take a view of another celebrated compound period of computation, which has been invented for the service of history; namely, the *Julian Period*, of 7980 years.

As the Victorian or Dionysian Cycle above mentioned must of necessity recommence every 532 years, Joseph Scaliger, to obtain a period which should be sufficiently capacious to comprehend all historical time, imagined a method of giving extension to the Dionysian Cycle, by multiplying it again by 15; taking the quantity of the Cycle of Indiction already mentioned p. 269; so as to involve that cycle in the former, and to suppose a cycle of 15 years to have been always running on, along with the two cycles of 28 and 19 years. By this means he obtained an artificial period of 7980 years, comprehending fifteen Dionysian cycles; which period he denominated THE

JULIAN PERIOD. because he employed the Julian reckoning of years.

Having obtained that period, his next object was to apply it to the uses of history. In order to which end, (" ut in usum deducatur," as he himself says,) he had, first of all, to fix the year of the BIRTH OF CHRIST in that period; that is to say, to find the corresponding years of the solar and lunar cycle, and of the supposed cycle of Indiction, when that birth took place. This he found in the year 4713 of his period; when the number of the first of those cycles was 9, and of the second 1; which thus became his historical epocha for determining the dates of all events, retrogradely and directly. had, next, to compute back the year of the CREA-TION of THE WORLD; which he supposed to have taken place in the year 3949 before Christ; which year fell in the year 764 of his great period. So that the period has an imaginary commencement, 764 years before the beginning of time.

Great as is the capacity and convenience of this period for computing time and giving chronological characters to events, it is nevertheless plainly wanting in that which can alone give solid satisfaction to the reason, viz. a foundation in FACT. To use a period commencing before time,

for the purpose of measuring the parts of time, is undeniably perplexing, if not revolting, to the sober judgment; especially, since we are able to find one actually commencing with time, that is, with the original motion of the earth and heavenly bodies; and, in every respect, fruitful of the same real advantages as the Julian period.

We have the most reasonable grounds for assuming, that the creation commenced with the commencement of a solar and a lunar cycle, or, in other words, with the beginning of a cycle of 532 years. For we know, with full certainty, that the first day of the creation was the first day of a week: because it was the first of a series of seven days, the last of which was the first Sabbath. We have likewise the best moral evidence, from the order established in the celestial machinery for originating and dividing time, joined to a well-considered interpretation of the text of the sacred historian, to assume, that on that first day of the first week the TWO GREAT INDEXES OF TIME, the sun and the moon, were in conjunction, and did not unfold their relative distinguishing characters until the eve of the fourth day; according to the common course of nature after a conjunction. Consequently, the first day of the creation would be the first

day of a week, of a solar, and of a lunar year; that is, the first day of a cycle of 532 years: a series of which cycles have continually succeeded to each other, from that first cycle to the present time. The only question therefore is; which of the Dionysian cycles before Christ are we to assume for the FIRST CYCLE of the world? or, in which Dionysian cycle are we now revolving?

Now we know, that all the principal computations for the epocha of the Creation, fall about the beginning of the fourth millenary, or four thousandth year, before Christ. The common computation assumes the year 4004; the extreme computations, are the years 3942, and 4397. The mean computation, of Frank, is the year 4181. As, therefore, we have good ground for assuming, that the Creation began with a Dionysian cycle; and as the year 4181 before Christ was actually the beginning of such a cycle, we have good ground for assuming that year for the YEAR of the CREATION; for, if we ascend another cycle, of 532 years, we shall go too high, and if we descend 532 years, we shall go too low.

As, therefore, we know, that (according to the vulgar Christian era) Christ was born in the 457th year of a Dionysian cycle, whose number for the

solar cycle was 9, and for the lunar cycle 1, we easily find, that the year 4181 before Christ was the beginning of the eighth Dionysian cycle, reckoned backward; or, that Christ was born in the 457th year of THE EIGHTH Dionysian cycle, from the Creation. We are, now, in the twelfth cycle from the same original point, and in the 141st year of that cycle; which began A. D. 1671, and will end A. D. 2203; having still 391 years to run.

But, since no one who has well weighed and considered the sacred prophecies, and the answering events of the world, will entertain a prospect of another such cycle to follow the present one; nor, indeed, will conceive a belief that this present cycle will reach a natural termination; we may reasonably and contentedly close our view of TIME, with THIS PRESENT TWELFTH CYCLE; and thereby obtain a period, sufficiently productive to answer all the purposes of the Julian period; with the additional advantage, of having an epocha in time for its commencement. We have, therefore, only to take 12 Dionysian cycles, instead of 15 with Scaliger; and to multiply 532 by 12, instead of by 15; which will give us a PERIOD of 6384 years; constituting a TEMPORAL PERIOD, or period of universal time, beginning with the first movement of the celestial bodies, and first day of the week, in the year 4181 years before Christ; and extending forward, three hundred and ninety-one years beyond the present time.

This period, comprehending the solar and lunar cycles, and an artificial duodecimal (instead of Scaliger's quindecimal) cycle, multiplied into each other, contains in itself all the important characters of time that can be supplied by the Julian period; substituting only the number 12, for 15. Thus, as the characters of each year of the Julian period are found, by dividing by 28 for the solar cycle, by 19 for the lunar cycle, and by 15 for the artificial cycle; so also here, by dividing any year of this temporal period by 28, by 19, and by 12, the distinguishing character of each year will equally be found.

The cycle of Indiction has no concern with history till after the year A. D. 312, when it first commenced. By deducting therefore 312 from any subsequent year of the Christian era, and then dividing the sum by 15, we can at all times find the year of the Indiction, if required, without having recourse to the Julian period; the remainder, being the year of the Indiction, and the quotient, the number of the cycle.

The following scheme will show the progress of this great temporal period, through all its twelve cycles, and also its correspondence with the years before and after Christ; conveying a distinct notion of the ENTIRENESS OF TIME, so far as we are able to contemplate it with any accuracy of measure, or any manifest relation to the ratio and indexes of TIME: which, as we have already seen, signifies nothing else but THE DURATION of the EARTH and HEAVENLY BODIES.

## SCHEME OF THE TEMPORAL PERIOD, COMPRISING TWELVE DIONYSIAN CYCLES OF 532 YEARS.

No. of the	Years of	Yrs, before	·
CYCLE.	the Cycle.	4181	THE CREATION. Adam.
1.	•	3401	ing Organion. 2100m.
	532	3649	
			Seth.
2.			,
	1064	3117	
3.			Enoch.
Э.	1596	2585	
	1090	- 4000	The FLOOD. Noah.
4.			110000
	2128	2053	
			Abraham.
5.			
	2660	1521	
6.	1		Moses.
	3192	989	
			Selomon.
7.			
	3724	457	Ezra.
8.		A. D.	
٠.	(4181). 4256	1 75	CHRIST BORN, 457th yr. of 8th Dion. Cycle.
			Titus.
9.			
	4788	607	
10.			Phocas.
10.	5320		
	5320	1139	St. Burnard.
11."	- 1		Se. Barnara.
	5652	1671	
10	(5993)	(1812)	The PRESENT YEAR, Lewis XIV.
12.	(6000)	(1819)	14 1 of 12th D. Cycle.
	6984	2909	Remain 391 years.

The Tables which now follow, contain:

FIRST; a General Chronological View of History, ancient and modern, to the present time, divided into its TWELVE PRIMARY PERIODS: for an explanation of which, the reader is referred to "A CHRISTIAN'S SURVEY," &c.; in which work, the grounds of those twelve divisions are distinctly exposed.

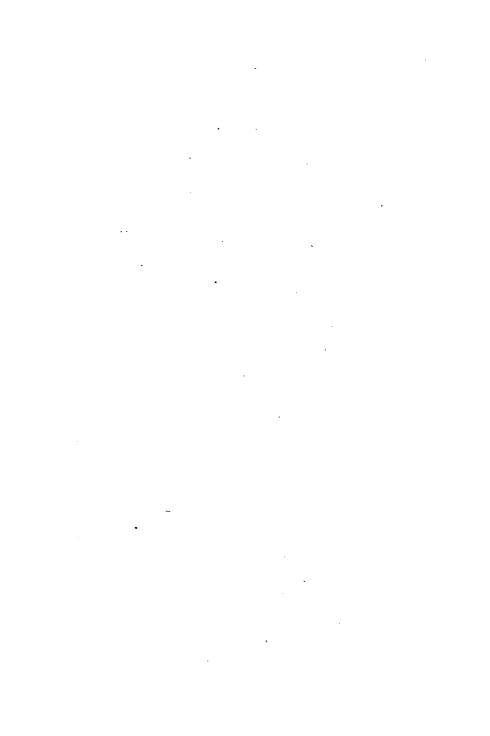
SECONDLY; a more particular chronological view of the contents of each of those twelve divisions of History; in which, some of the leading events of each are inserted, so as to form a connected chain of incidents down to our own time.

The chronology of Sir Isaac Newton is generally followed, in the early events of heathen history; which, considered as a system, is, without comparison, the most sagacious, best considered, and best supported, of any that have yet been given to the world.

As all the heathen computations fail, upon Varro's acknowledgment, before the first Olympiad, the traditional events of those first ages, which he denominates Obscure, and Fabulous, can only be

reconciled to history by the aid of the Sacred Chronology.

In contemplating the remote events of ancient bistory, it is requisite always to keep in our mind this truth, that minute exactness in point of historical dates is unattainable; and to remember the wise caution expressed by Sir William Jones, "that whoever, in those early ages, expects a certain epocha, unqualified with about or nearly, will be greatly disappointed."



A General Chronological View of the Primary Periods of History, Ancient and Modern, to the present Time. A

## GENERAL VIEW

OF

## ANCIENT HISTORY.

SACRED.	Years B. (	Years B. C.	PROFANE.
THE CREATION.	about		
1st Period.	4000, or (4181)		OBSCURITY.
THE FLOOD.	2348		
THE PLOOD.			
2d Period.			The Flood.
	1921		
CALL OF ABRAHAM.	1		WARY W
Sd Period.			FABLE.
THE EXODUS and LAW.	1491		
4th Period			-
HEBREW MONABCHY begun	1079		
5th Period.		about	Infancy of the Chaldean Power.
HEB. MONARCHY dissolved	606	606	BABYL. OF CHALD. EMPIRE.
6th Period.			1st Period.
RETURN from Captivity.	535	538	PERSIAN EMPIRE. 2d Period.
7th Period.		331	MACEDONIAN EMPIRE. 3d Period.
Tue Henry of Control	0	31	THE ROMAN EMPIRE.
THE BIRTH OF CHRIST.  (Modern History Commences.	7		(Modern History Commences.)
Land in Interior of Commences.	4		1 Manual Residences.

## GENERAL VIEW

OF

## MODERN HISTORY.

RELIGIOUS.	A. D.	A. D.	SECULAR.
BIRTH OF OUR LORD JESUS CHRIST.	0	o	Roman Empire; Augustus Cæsar.
1st Period.			1st Period.
Extinction of Paganism.	395	395	GREEK HEAD OF ROMAN EMPIRE.
2d Period.			2d Period.
RISE OF PONTIFICAL POWER.	800	800	FRANKISH HEAD OF ROWAN EMPIRE.
3d Period.	<b>∫ 962</b>		3d Period.
Foundation of Papal Sovereignty.	₹ 995	962	GERMANIC HEAD OF ROMAN EMPIRE.
4th Period.	<b>\ 145</b> 3		4th Period.
REVIVAL OF LEARNING, AND REFORMATION.	1519	1453	EXTINCTION OF GREEK HEAD.
5th Period.			5th Period.
EXTINCTION OF PAPAL Sovereignty. (The French Empire.)	<b>1</b> 810	1806	FALL AND EXTINCTION OF GERMANIC HEAD. (The French Empire.)



A more Particular Chronological View of the primary Periods of History, Ancient and Modern.

Years before CHREST.	ANCIENT HISTORY. 18t PERIOD. SACRED.
about 4000 or	THE CREATION OF THE WORLD.
4181	ADAM and EVE created:—The seventh day distinguished by God:—The marriage bond established: —Paradise:—Forfeiture,
	A SAVIOUR promised.
	Cain—Abel.
	Seth.
	Enos.
:	Cainan.
	Mahalaleel.
	Jared.
3000	Enoch, prophesies:—foretels the majesty of God's final judgment:—is taken up into Heaven.
<u>}</u>	Methusaleh.
	Lamech.
	NOAH.
ļ	Shem—Ham—Japhet.
	Universal depravity of mankind:—The Flood fore-told.
2469	One hundred and twenty years of warning given of the impending catastrophe.
İ	The Ark built.
2348	THE FLOOD.

# OBSCURITY. PROFANE. FORMATION OF THE WORLD. The Golden Age. (Ovid.) The Iron race. (Ovid.) THE FLOOD

Years before CHRIST.	ANCIENT HISTORY. 2d PERIOD. SACRED.			
about	THE FLOOD.			
2348	NOAH and his family descend from the Ark upon Ararat, a mountain in Armenia:—The Rainbow made the Divine pledge, that the earth should not be again destroyed by Water: (being reserved for a final catastrophe by Fire.)—Noah plants the Vine.—He imparts his knowledge to the new race.—His family multiplies in Armenia.			
2234	First migration of the new race, to the plain of Shinaar, between Euphrates and Tigris:—They prepare to build the Tower of Babel, for a mark and centre to prevent their dispersion:—The miraculous multiplication of languages, and providential dispersion of the heads of future nations to their destined seats, are the consequences of that attempt.			
	The descendants of			
	Japhet. Ham. Shem.			
	People Asia Minor,   People the West   People Asia, asst, of Asia, Egypt, adjoining parts of   and Africa.   Complete Asia, asst, north, and south of the Tigris,			
2188	MIZRAIM founds a sovereignty in Egypt:—Nimrod in Shinaar:—Assur on the east bank of the Tigris:—Arphaxad settles in Chaldæa, or Chaldia, by Armenia.			
2126	Terah.			
1996	ABRAHAM.			
1921	Call of Abraham.			

## FABLE. PROFANE. THE FLOOD. Deucalion and Pyrrha.—Xisuthrus. \ Dionysius I. or Bacchus I.—Silenus. \ (Ovid. Diod. Sic. Virgil, Ecl. 6.) The Giants pile up the mountains to assail Heaven. (Passim.) The progenitors of a people of Asia Minor suddenly lose their primitive language, and acquire a new one. (Arrian, Exped. Alex.) Japetus, regarded by the Greeks as the father of mankind. (Passim.) FIRST EGYPTIAN MONARCHY. Menes.

Years before CHRUT.	ANCIENT HISTORY. 3d PERIOD. SACRED.
about 1927	CALL OF ABBAHAM.
	ABRAHAM leaves Chaldrea to proceed to Caiman. A famine; he goes into Egypt.
	THE MESSIAN promised:—Ishmael born:—Circum- cision first established.
1902	Isaac born.
1842	Jacob, or Israel.
1712	General Famine:—Nations resort to Egypt for corn.
	Jacoph, governor of Egypt.
1491	Moges:—commissioned by God to liberate the He- brews:—Plaguesmiraculously inflicted upon Egypt, and upon all the objects of its superstitious reve- rence.
	The Passoven instituted:—Many of the Egyptians, instructed by their recent experience, receive lasting impressions of the Hebrew rites and religion.
	The Exonus, or departure out of Egypt:—The King of Egypt pursues the Hebrew people:—The passage of the Red Sea:—Annihilation of the Egyptian so- vereign, his chief officers, and army.
	The kingdom is laid open to the invasion of the neighbours.
	Moses receives from God the Tables of THE LAW.

## FABLE. PROFANE. FIRST EGYPTIAN MONARCHY. General Famine:—Nations resort to Egypt for corn:(Diod. Sic.) The Red Sea Dry :- (Diod. Sic.) End of the PIRST EGYPTIAN MONARCHY. The Arabians invade Egypt, and take possession of the country. THE SHEPHERD KINGS.

Years before CHRIST.	ANCIENT HISTORY. 4th period. SACRED.
about 1491	THE LAW.
	The Hebrews journey in the Wilderness 40 years: —their progress alarms many of the adjoining nations.
1490	The Hebrews are miraculously fed with quails.
1451	Balaam prophesies of THE MESSIAH.
	Moses dies.
	Joshua conducts the Hebrews into Canaan.
1445	Canaan conquered:—The Hebrew nation established.
1413	Government of the Judges.
	The Hebrews subdued by the King of Mesopotamia.
	They are delivered.
1245	Gideon.
1187	Jephthah.
1137	Samson, eminent for strength and heroic achieve- ment:—Kills the lion:—Carries away the gates of Gaza, and pulls down the pillars of the Philistines.
1094	Samuel.
1079	Saul.
	Commencement of
}	THE HEBREW MONARCHY.

## FABLE.

PROFANE.

The Phanicians migrate from the Red Sea to Palestine. (Herodotus.)

Heracles, or Hercules, is miraculously fed with quails.
(Athenæus, ix. c. 2.)

Heracles, is renowned for strength:—Kills the lion:—Carries away the pillars. (Passim.)

<sup>\*</sup> The word הרכל, Heracl, is used as synonymous with 13.3. Canaanite, and is applied, generally, to the inhabitants of that country; from whence the fabulous character seems to have been derived.

Years before CHREET.	ANCIENT HISTORY. 5th period. sacred.
about	THE HEBREW MONARCHY ESTABLISHED.
1079	Saul, the first King.
1059	DAVID, King:—He prophesies of the Messiah's humiliation, and final glory.
1048	Hiram, King of Tyre.
1019	Solomon, King: Builds the Temple. Allies himself with the King of Egypt.
980	The Hebrew kingdom divided :
	Rehoboam, King of Judah. } Jeroboam, King of Israel. }
974	Sisac, King of Egypt, enters Asia, and reduces Judah.
901	Elijah, or Elias:—is taken up into Heaven.
806	Jonah :is sent to the King of Ninya, (or Nineveh) :- Swallowed by a fish.
800	Babylon founded by the King of Ninya, or Assyria.
780	Isaiah-Joel-Hosea-Amos-prophesy.
770	Pul, King of Assyria, first penetrates into Israel.
724	Hezekiah, King of Judah.
720	The kingdom of Israel is extinguished by the King of Assyria.
715	Sennacherib, miraculously expelled from Judæa.  Obadiah, Micah, and Nahum, prophesy.
674	Assarhaddon:—The kingdom of Assyria subverted by the Medes, and the rising power of Babylon.
677	Manasseh, King of Judah, carried captive to Babylon.
624	Josiah, King of Judah, repairs the Temple, and recovers the book of Deuteronomy.
610	Josiah slain in battle with Necho, King of Egypt.
606	Jehoiakim, King of Judah, is made prisoner by Ne- buchadnezzar the Great.
	Commencement of the 70 Years of Captivity.
	MEBREW MONARCHY DISSOLVED.

Years before CHRIST.	FABLE.
about	
974	Sessetris, conquers the Arabian Kings of Egypt, and takes possession of the country:—He invades Asia and Thrace: and plants Colonies on the eastern coast of the Eqxine, or Black Sea. (Herodotus.)
	Heracles, three days in a whale. (Lycophron, 1. 33. et Schol.)
900	The Siege of Troy:—Carthage built—Æneas.
850	Hesiod—Homer.
	Ninus—Ninyas, King of Nineveh or Assyria.
809	Semiramis, Queen of Assyria.
	ANCIENT HISTORY. 1st period. Profane.
776 753 747	The era of the Olympians commences. The era of Rome commences. Romulus. The era of Nabonassan commences. 710. Numa. 672. Tulius Hostihus. 640. Ancus Martius. 616. Tarquinius Priscus.
I	Senacherib, King of Assyria. (Herodotus.)
	Senacherib, King of Assyria. (Herodotus.)  Psammeticus, King of Egypt.

Years before CHRIST.	ANCIENT HISTORY. 6th period. sacred.
about	THE HEBREW MONARCHY DISSOLVED.
588	NEBUCHADNEZZAR THE GREAT.
	Jeremiah and Ezekiel prophesy of the Restoration of the Jews.
555	Daniel—foretells the succession and fall, of the FOUR GREAT and LAST EMPIRES of the earth; viz.
	CBABYLON.
	The Empires of PERSIA.
,	MACEDON.
	CROME.
	Evil-Merodach, or Belshazzar, succeeds to his father
	Nebuchadnezzar:—last King of Babylon.
538	Babylon is taken by the Medes and Persians, under Cyrus, as foretold by the Prophets Isaiah and Jeremiah.—Darius, the Mede, is made Vice-roy of Babylon.
	Daniel discerns the arrival of the period, foreshown for the termination of the Captivity.
536	CYRUS, King of Persia, issues his royal decree for rebuilding the Temple of Jerusalem, and for the return of the Jews to their own laud.
	THE RETURN OF THE JEWS FROM THE CAPTIVITY.

Years before CHRIST.	ANCIENT HISTORY.  1st period. Profane.
	I. THE BABYLONIAN EMPIRE.
588	Nebuchadnezzar, called Labynites I. by Herodotus.
570	Amasis, King of Egypt.—Servius Tullius, 6th King of Rome, reigns 44 years.
566	Pisistratus, Tyrant of Athens.
564	Phalaris, Tyrant of Sicily.
562	Crœsus, King of Lydia.—Solon, Legislator of Athens.
560	Cyrus, King of Persia and Media.
554	Anacharsis, the Scythian Traveller, returns homefrom Greece.
551	Confucius, the Chinese Philosopher, born.
548	Cyrus conquers Lydia, and all Asia Minor.
544	Pherecydes the Syrian, Preceptor of Pythagoras.
	Labynites II. last King of Babylon.
	Cyrus conquers the Babylonians, and puts an end to,
	THE CHALDEAN, OF BABYLONIAN EMPIRE.
	II. THE PERSIAN EMPIRE.

Years before CHRIST	ANCIENT HISTORY. 7th period. Sacred.
	RETURN OF THE JEWS FROM THE CAPTIVITY.
536	Zerubbabel, and Joshua, the High Priest, conduct the Jews to Palestine:—they begin to restore the Temple.
521	Haggai and Zechariah prophesy.
458	Ezra.
445	Nehemiah:—Malachi, the last prophet, foretells the appearing of the Messian in the New Temple.
332	Alexander, King of Macedon, enters Syria:—receives the submission of the Jews.—Dies, 324.
312	Seleucus Nicanor renders himself master of Babylon, and King of Syria:—Beginning of the Era of the Seleucides.
	The Hebrew Scriptures translated into Greek.
170	Jerusalem pillaged, and the nation persecuted, by Antiochus Epiphanes, who defiles the Temple.
166	Judas Maccabeus, and his family: Their exploits, in resistance of Antiochus.
	The Jews form alliances with the Romans and Lacedemonians.
63	Jerusalem is taken by Pompey.—Julius Cæsar is greatly esteemed by the Jews; who incline to regard him as the predicted Founder of the Fourth Empire.
40	Herod is made King of Judah by the Romans.
18	Herod rebuilds or embellishes the Temple of Jerusalem.
1	John, the Baptist, born, the prophetic Elias, or immediate forerunner of THE MESSIAH:—Judea taxed.
0	THE BIRTH OF OUR LORD JESUS CHRIST.
	(Modern History commences.)

Years before CHRIST.	ANCIENT HISTORY. 2d period. Profane.
	II. THE PERSIAN EMPIRE.
536	CYRUS, King or Emperor of Persia.—Pythageras—Anacreon—
524	Cambyses.—He conquers Egypt.—Pindar—Æschylus.
500	Darins, son of Hystaspes.—Harmodius and Aristogiton.
.509 497	End of Kingly Government in Rome.—Consular Government. First Dictator appointed.—490. Battle of Marathon.—Miltiadeb.
480	Xerxes passes the Hellespont: Wars of the Greeks and Persians.— Leonidas—Aristides—Simonides—Democritus.
442	Herodotus, the most ancient surviving Heathen Historian.
431	The Peloponnesian War: it lasts 28 years.—Pericles.—Phidias.
424	Darias Nothus, or Ochus, King of Persia,—Alcibiades.
405	Socrates—Earipides—Sophocles—Hippocrates—Thucydides. Artazerxes Maemon, King of Persla.—Cyrus the Younger. Plato — Xenophon — Aristophanes — Critias — Eachines — Phedo— Crito—Cteslas.
367	The Gamls, under Brennus, besiege Rome,—Camillus, Dictator,
378 350	Beginning of the intestine Wars in Greece.—Epaminondas, Philip, King of Macedon.—Demosthenes—Aristotle.
346	Philip is admitted into the Amphyctionic Council: His ascendancy
	in Greece.—Menander.—Philemon.
396	Philip is killed by Pausanias: Is succeeded by his son, Alexander. DARIUS COMMANUS, the LAST King of PERSIA, succeeds to Ariex. Ochus, son of Mnemon.
	III. THE MACEDONIAN EMPIRE. 3d PERIOD. PROPANE
333	ALEXANDER, THE GREAT, conquers Persia, and subverts its empire.  Spreads the arms and language of Greece in Asia.
324	Dies at Babylon.—Ptolemy I. son of Lagus, King of Egypt. Zeno-Euclid-Berosus-Mauetho-Epicurus-Lycophron.
264	1st Punic War; lasts 93 years.—Apoll. Rhodius—Theocritus.
218 140	2d Panic War; 17 yrs. Hannibal.—Archimedes—Ennius—Plautus. 3d Panic War; 3 years. Carthage destroyed by Scipio.—170. Terence.
111	Jugurthan War.—Metellus—Marius.
70	Terentius Varro, the most learned of the Romans, reforms the Heathen Chronology.
60	The first Triumvirate; Julius Cæsar, Pompey, and Crassus.—Cato.
50 54	Cicero—Saltust—Virgil—Tibullus—Diodorus Sic.—Lucretius. Julius Cassar conquers Gaul—invades Britain: 49. His Civil War
46	with Pompey.  [Fie reforms the Calendar: the Julies ers begins.—Horace—Livy—
43	He is murdered. March 15.—Octavius succeeds to his power.
	26 Triumvirate—Propertius—Manilius—Ovid—Hyghus.  A most splendid COMET appeared, in the month of SEPTEMBER, under the seven conspicuous stars of the GREAT BEAR; to which a temple was raised in Rome.—(Pliny.)
31	The Battle of ACTUM: Octavius, new AUGUSTUS, soil EMPEROR of the Greek and Roman World.
1	He taxes the whole empire.
	IV. THE ROMAN EMPIRE.
	(Modern History commences.)

Years after CHRIST.	MODERN HISTORY.  1st Period. Religious.
1.	BIRTH, OR FIRST ADVENT, OF OUR LORD JESUS CHRIST.
30	Jesus Christ enters upon His public ministry: is Baptized. Ap-
33	points his Twelve Apestles. The fourth Passover celebrated by Christ:—He institutes the commemorative rite of his Last Supper.—His Craciaxion, Resurrection, and Ascension.—The descent of the H. Spirit.—St. Stephen—St. Paul Converted. Apostolic Fathers; Clement, Barnabas, Hermas.
64	First Persecution, under Nero. St. Peter and St. Paul suffer mar-
70 93	tyrdom.  Jerusalem destroyed, according to the prediction of our Lord.  Second Persecution, under Domitian.—St. John, the Evangelist, exiled to Patmos.
96	St. John is shown the Vision, of the SEVEN IMPERIAL HEADS, succeeded finally by an <i>Imperial Carcass</i> , of great, but transient, power.
107	Third Persecution, under Trajan,-St. Ignatius, Mart,
130	Aquila, a Christian convert from Judaism, translates the Old Testa- ment into Greek.—As does Theodotion, in 176.
164	Fourth Persecution, under Marcus Aurelius.
166	St. Polycarp—167. St. Justin—suffer martyrdom. Irenieus, Bishop of Lyons.—Heresy of Montanus.
178 196	Controversy, for fixing the day of Easter to Sunday.
202	Fifth Persecution, under Severus.—Clemens Alex —Tertullian.
235	Sixth Persecution, under Maximin.—Julius Africanus. Seventh Persecution, under Decius.—Origen—Cyprian.
250 257	Eighth Persecution, under Valerian.—Heresy of Sabellius.
272	Ninth Persecution, under Aurelian.—Heresy of Manes.
284	Commencement of the Era of Dioclesian, or of the Martyrs
	Arnobius.  Many distinguished Romans are converted about this time.
. ,	Origin of the Monastic life: a devotional retirement from persecution, and the distractions of the Empire. St. Anthony, St. Hilarion, &c.
302	Religious rites multiplied:—Alters used.—Pagan mysteries imitated. Tenth Persecution, under Dioclesian.—Heresy of Arius.—St. Athanasius.—Lactantius.
323	Christianity established in the Empire, by Constantine the Great.—
325	First General Council of Nice: Confirms the primitive Faith, and condemns the errors and innovations of Arius.
	About this time a mystical reverence began to be paid to the Elements of the Eucharist.—Incense used.—Ecclesiastical orders
380	`md ranks are multiplied,—St. Basil—St. Martin. Saints, Ambrose — Gregory—Augustine — Chrysostom — Paulinus— Jerom.
<b>39</b> 0	THE EXTINCTION OF PAGANESM.

Years after CHRIST.	MODERN 1st period.	HISTORY.			
	IV. THE ROMAN EMPIRE.				
1	Augustus Casar, Emperor2.	Parthians defeated by Caius Cæsar.			
11	Augustus associates Tiberius in the				
14	Augustus dies at Nola, Aug. 19, æ				
	Tiberius, Emperor.	Val.MaxPaterculusColumella.			
27	Pontius Pilate made Governor of	Judea.—Celsus.			
37	Caius Caligula, Emperor.				
41	Claudius, Emperor.	Philo Judæus-Seneca.			
54 68		pictetus-Persius-Q.Curtius-Pliny.			
	Galba, Emperor.	Lucan, Frontinus.			
69	Otho, Vitellius, Vespasian, Emps.				
79	Titus, Emperer.	Tacitus—Quintilkan.			
81 96	Domitian, Emperor.	Juvenal—Martial—Statius.			
90 98	Nerva, Emp.				
96	Trajan, Emperor.	Plutarch—Suctonius—Florus.			
117	Adrian, Emperor.	Arrian—Aristides.			
138	Antoninus, Emperor.	Appian-Aulus Gellius.			
161	Marcus Aurelius, L. Verus, Emps.	Lucian-Maxim. Tyr.			
180	Commodus, Emperor.	Julius Pollux-Diogenes Laertius.			
193	Pertinax, Emperor.	Athenæus-Solinus.			
193	Sept. Severus, Emperor.	Plotinus—Oppian.			
211	Caracalla, Geta, Emperors.				
218	Heliogabulus, Emperor.	Ulpian—Ælian.			
222	Alex Severus, Emperor.	Dion Cassius-Herodian.			
238	Gerdian III., Emperor.	Censorinus.			
249	Decius, Emperor.	Justin.			
284	Dioclesian, Emperor.	Longinus—Porphyry—Stobæus.			
306	CONSTANTINE the Great, Emp.— piscus—Servius—Eutropius.	· -			
328	The seat of Empire removed from	Rome to Constantinople.			
363	Julian, Emperor, vainly attempt salem, in defiance of the Prophe	cy of Christ.			
364	Valentinian and Valens, Emperor and East.				
379	THEODOSHUS THE GREAT, sole Emprohibits the Pagan Religion.	peror, reigns 16 years. 390. He The Empire divided between his			
395	HONORIUS, EMP. of the West, or of ROME.	395. Arcadius, Emp. Final Establish of the Greek, or Second Hrad of Roman Emp.			

Years after CHRIST.	MODERN HISTORY. 2d Period. Religious
	Extended of Paganism.
396	St. Augustine, Bishop of Hippo. St. Jerom, translates and expounds the Scriptures at Bethlehem
<b>398</b> 408	where he died, 420, zet. 80.  8t. John Chrysostom, Bishop of Constantinople.  1st Siege of Rome by the Goths.—409, 2d Siege.—410, 3d Siege and  8ack of Rome by the Goths, who respect the Christian Religion  —Franks and Germans converted.
440	Heresy of Pelsgias.—499. Heresy of Nestorias.—Orosias—Sulpitiu Severus, Christian Historians. Leo I. or the Great, Bishop of Rome.—Cyril, Patriarch of Alex
447	andria.—St. Patrick converts the Irish. Heresy of Eatyches: condemned in the Council of Constantin.
495	Conversion of Clovis, King of the Franks.
528	St. Benedict founds the great Monastic Order of the Wester Church. The CHRISTIAN ERA first proposed by Dionysius Exiguns, or th
540	Little.  Heresy of the Monothelites.—Female Convents multiply.—Heresy and Superstition, corrupt the Faith, and cause great disturbance in the Church.—Jornandes—Procopius, Historians.
590	Gregory, the Great, or I. Bishop of Rome.—Isidores, of Seville,- Greg. of Tours, 1st Frankish Historian—Fortunatus.
595	John, Bishop of Constantinople, assumes the title of University Bishop; for which he is excommunicated by the Bp. of Rome.
596	Augustine, a Monk, preaches the Gospel in England: -King Ethel bert converted:Contest of the Greek and Latin Churches.
607	Boniface III. Bishop of Rome, obtains the title of Universal Bisho from the Emperor Phocas—Dedicates the Pantheon to Al! Saints.
613	Chosroes, K. of Persia, conq. Syria, Palestine, Egypt, and Asia Minor
622 635	MAHOMET.—Beginning of the Mahometan Era of the Hegire. The Saracens penetrate into Egypt; ravage Palestine, and tak Jerusakom—Fredegarius, 2d Frank. Historian.
643	Omar, Callph of the Saracens, rebuilds the Temple of Jerusalem for a Mosque; in which he is murdered.
679	Christianity spreads in Holland and Friesland.  In this century divine worship is paid to the Virgin Mary, an Martyrs.—Idolatrons rites adapted to Christian Worship.
746	Contest between the Greek Emperor and the Bishop of Rome, o Pope, concerning adoration to Images.
748	The Christian Era begins to be used by writers of Hist V. Bede
753	Pepin, King of France, gives the Exarchate of Ravenna to th Bishop of Rome, Stephen II. Ceremony of kissing the foot of the Roman Bishop introduced.
796	Churches raised to Saints,—Mauses for the dead.  Leo III,—renounces his allegiance to the Greek Emperor.—Alcuin,—
860	LEO apoints Charlemacne Emp. of the Romans, on Christmas-day

ſ	Years after	MODERN HISTORY.		
9	CHRIST.	2d PERIOD.		SECULAR.
Γ		FIRST HEAD of ROMAN EMPIRE.		Second, or Greek Head of Roman Empire.
1	395	HONORIUS, EMPStilico.	395	ARCADIUS, EMP.
1	406	The Vandals, and other north-	408	Theodesius II. Emperor.
	410	ern nations, enter Gaul. Rome taken by the Goths, ander Alaric.	122 3 437	The Huns ravage Thrace. The Theodosian Code pub-
1	420	Pharamond, 1st King of the	444	lished. The Huns attack the East. Em-
١	400	Franks. The Vandals under Genseric.	441	pire, and occupy Hungary.
ı	427 449	The Saxons invade Britain.	450	Marcianus, Emperor.
1	450	Attila, the Hun, spreads his	457	Leo, the Thracian, Emperor.
	-	armies in the West. Pr. Arthur opposes the Saxons.	474	Leo II. Zeno, Emperors.
ı	476	AUGUSTULUS, LAST EMP.	502	The Persian War. Justin I. Emp.—Boethius.
1		Odoacer, King of the Heruli,	518 527	Justinian, Emp.—Belisarius.
١		takes possession of Rome and Ravenna:-First Bar-	529	He publishes his Codex and
١		barian King of Italy.	1	Digest.
١		EXTINCTION of the FIRST	537	Recovers Rome from the
1.		HEAD of ROMAN EMPIRE.	541	Puts an end to the Roman
ľ	486	Clovis, establishes the French	į.	Consulship.
١.		Monarchy in Gaul.	565	Justin II. Emperer.
1	511	Clotaire I. son of Clovis.	568	Exarchs of Ravenna first created, as Governors of
١	561	Sigebert I. son of Clotaire. GOGUE, his Arst Mayor of	ŀ	Italy for the Gr. Emperors.
١		the Pulace.	592	Maurice, Emperor.
I	568	Kingdom of the Lomberds	590	- 1
1	590	Pope Gregory the Great saves	602	
١		Rome from the Lombards.	610 626	
l	600	The seventh century is distin-		the Persians.
ı	<b></b>	guished throughout by the		
Į		contests of the Greek Em- perors with the Persians and	640	power in the East. The Saracens burn the cele-
1		Saracens in the East, and		brated Library of Alexan-
	į	with the Lombards in the	1	dria.
		_ West.	672	The Saracens, having laid waste
-	711	The Saracens overturn the		a great part of the Eastern Empire, attack Constanti-
		kingd, of the Goths in Spain. Prosperity of Spain under the	H	nople, and spread their arms
	ľ	Saracens, or Moors.	11 .	westward, into Spain.
1	737	Charles Martel defeats the Saracens in France.	#	
	742	Childeric III. last King of	72	Leo, the Isaurian, or Icono- clast, Emperor, opposes the
	ľ	France of the first race.	<b>.</b>	worship of Images, promoted
	752	Pepin, declared King by the States of France.	1	by the Bp. of Rome.
	771	Charlemagne, King of France	· II	G. Syncellus.
	778	Battle of Roncevalle.	780	Haroun El Raschid, or the Just, Caliph of the Saracens.
	860	OF FRANKISH HEAD OF RO	T	He sends magnificent pre-
	1	MAN EMPIRE	A.	sents to Charlemagne.

Years after CHRIST.	MODERN HISTORY. 3d period. Religious.
800	THE RISE OF PONTIFICAL POWER.
800	CHARLEMAGNE convokes a Council at Aix-la-Chapelle:He pro-
	tects the Church, and exaits the See of Rome.  This Insperial reign is not more distinguished by the renewal of the  Roman Empire in the West, than by the attention paid to the  learning of the age. Charlemagne, by the ald of Alcuin, founds a  school at Parls, which is generally resorted to.
831	Theophilus, Gr. Emp. prohibits the worship of Images in his Empire.
845,.	Rabanus Maurus, Abbot of Fulda, Archbishop of Mentz: a cele- brated disciple of Alcuin.
855	At this time, history makes mention of a female having been raised to the papacy, under the name of Pope Jean: the truth of which tradition, though now generally discredited, was nevertheless a subject of active controversy.
863	Photius, the learned Patriarch of Constantinopie.
864	Conversion of Russia, and Bulgaria, to the Greek Church.
879	final separation of the Eastern and Western Churches.
895	Alfred, King of England, founds the University of Oxford; encourages learning, by his own example.
	In this, and the following Century, Christianity is widely spread among the Swedes, Danes, Saxons, Huns, Bohemians, Moravians, Sciavonians, Poles, and into India.
900	
	This age is styled the Age of Ignorance; yet the papal doctrines of Transubstantiation, the worship of Images, Saints, and the Cross, and the Celibacy of the Clergy, are continually opposed, although maintained by the power of the Popes; who persecute and condemn all their opponents, as Heretics. The power of the Pontiff progressively increases. In this, and the preceding century, the Decretals are forged, to give authority to the papal usurpations:—The Legends of the Saints are fabricated:—Saints are canonized:—The Festival of the Assumption of the Virgin Mary is introduced, &c.
950	High power acquired by the Moaks in England:—
ŀ.,	Dunstan, Abbot of Glastonbury; afterwards Archbishop of Canterbury.—Celibacy of the Clergy enforced in England.
	The influence of the Religious Orders increases.
	The Emperors are gradually divested of their authority by the Popes.
962	John XII. crowns OTEO, King of Germany, EMPEROR of ROME.
	FOUNDATION OF THE PAPAL SOVEREIGNTY.

Years after CHRIST	MODERN HISTORY. 3d Period. Secular		
	3d, or Frankish Head of ROMAN EMPIRE.	1	Continuation of 2d, or GREEN HEAD of ROMAN EMPIRE.
800	CHABLEMAGNE, EMP.—is acknowledged AUGUSTUS by Nicephoras.	800 802 816	Irene, Empress.— Nicephoras, Emperor. The Saracens, under Alma mon, greatly encourage learn
814	Charlemagne dies; is succeeded by his son, Lewis,	821 829	ing. Constantinople besieged by the Saracens.
827	Emperor. Egbert, first King of all England.	339	Theophilus, Emp. Origin of the Russian Monarchy.
838	The Picts, conquered by Kenneth, King of Scotland.	842 867	Michael III. Emperor. Basil I. Macedonian Emp.
840	Lotharius, Emperor.		He combats the Saracens i
845	The Normans enter France.	1	the East, and assists th
855	Lewis II, Emperor.	1	Emp. Lewis in the West:-
365	Saracens enter Italy; are re- pulsed by Lewis.		Compiles the Basilic Cod
867	The Danes invade England.		
878	Alfred, King of England.		
875	Alfred, King of England. Charles the Bald, Emperor.	886	Lee VI. the Philosopher, Emp
881	Charles Le Gros, Emperor.— The Western Empire di- vided into five Kingdoms.		
888	Arnoigh, Emperor.		- John Malala.
899 901	Arnoiph, Emperor. Lewis IV. Emperor. Edward the Elder, K. of E.		
912	selves in France.	918	genitus, Emperor. He en courages learning and th
917	The Huns ravage the W. Emp.		arts.
925 938	Athelstan, King of England. Defeats the Scots, Weish, and Danes.	919	Romanus I. Emperor.
	EXTINCTION of the FRANKISH, or 2d Head of ROMAN EMPIRE.	936	The Saracen empire divided.
941	Edmund, King of England.	ŀ	
946	Edred, King of England.	959 963	Constantine is poisoned by h
955	Edwy, King of England.		son. Romanus II. Emp.—Who
959	Edgar, King of England.		succeeded by his General, Nicephoras II. Emperor.
902	OTHO I. or THE GREAT, erects the FOURTH, or GERMANIC HEAD of ROMAN EMPIRE,		John Zimisces, Emp. He a sociates in the empire Bas II. and Constantine IX sons of Romanus II.

ľ	
Years	MODERN HISTORY.
after CHAIRT.	4th PERIOD. RELIGIOUS.
i i	THE FOUNDATION OF THE PAPAL SOVEREIGHTY.
962	OTHO, confirms to the See of Rome the donations of Penin and
300	Charlemagne.
996	Concordate between GREGORY V. and OTHO III. uniting the Crowns
	of ROME and GERMANY for ever.
1009	The Saracens ravage Jerusaican. The POPE, now CROWNED for the first time.
1053	Schism of the Greek and Latin Churches.—The Pope excommu-
r .	nicates the Patriarch of Constantinople, and the GreeksEdward
	the Confessor, King of England. Hildebrand, Gregory VII., exaits the Papacy above the Empire.
1073 1076	Submission of the Emperor, Henry IV., to Goegory.
1084	St. Brune founds the Order of Carthusians.
1096	First Cruzade.—Godfrey of Bouillon.—Urban II.
1099	Jerusalem taken from the Saracens:—Is erected into a kingdom :— The Order of Knights of St. John of Jerusalem instituted.
1100	Incorporation of the University of Paris.
1106	Contest in Eug. concerning the Investiture of Bishops.—St. Anselm
1122	First General Lateran Council; for the Recovery of the Holy Land.
1141	Abelard-St. Bernard- Peter Lombard, Master of the Sentences.
1147 1153	Second Cruzade.——1164. Council of Clarendon.—Tho. à Becket. Party of the Guelfs and Gibbelines.—Univ. of Cambridge f.
1178	The Pope, Alexander III., sends a Legate into Tertary to Prester
	JohnBenj. of TudelaMaimonides.
1188	Third CruzadeJerusalem taken by Saladin.
1203 1226	Fourth Cruzade.—1206, The Inquisition founded by St. Dominic. Persecution of the Albigenses, or early Reformers.—Univ. of Padua f.
1248	The Fifth Cruzade.—St. Lewis departs for the Holy Land.
1253	The University of the Sorbonne founded Mat. Paris Albert M.
1256 1268	Thomas Aquinas Roger Bacon.
1272	Loss of the Holy Land by the Christians.—Antioch taken. Foundation of the Academy of Florence.—Many similar Societies
,-	formed about this timeRaymond Lully.
1310	Dante1340. Petrarch-Boccacio-Chancer.
1346	Foundation of the Univ. of Valladolid.—1348. Univ. of Prague.
1365 1362	Univ. of Vienna and Geneva founded.—87. of Sienna, and Cologne.  Wickliff exposes the Church of Rome: and prepares the Reforma-
	Wickliff exposes the Church of Rome; and prepares the Reforma- tion.—His disciples are denominated Lollards, and suffer severe
	PersecutionHe translates the Holy Scriptures into English.
1378	Great Schism of the Western Church; two Popes claiming the papal
1418	dignity, and being severally abetted by different Powers.
1407	John Huss preaches the Reformation of the Church, in Bohemia.
1414	The Council of Constance—condemns the doctrines of Wickliff,
	John Huss, and Jerom of Prague; and causes the two latter to be burnt alive.
1452	Last Coronation of an Emperor in Rome-Frederick III. Emperor.
1480	The Inquisition established in Spain, under Ferdinand and Isabella.
1500	The Popes acquire the absolute Dominion of ROME.—Machiavel.
1513 1519	LEO X.—Erasmus-F. Ximenes-Poggio-Lewis Vives-Reuchim, &c. LUTHER, opposes the scandalous abuse of INDULGENCES.
AU19	
1	THE REVIVAL OF LETTERS, AND REFORMATION.

FOURTH, or GERMANIC HEAD of ROMAN EMPIRE. 962 OTHO, EMP. of the ROMANS. 975 Edward, the Mart. King of E., 967 Hegh Capet, Kg. of Fr.: founder of the third and last race. 1002 Henry II. D. of Bayaria, Emp. 1005 Henry IV. Emperor. 1006 Utiliam, of Normandy, King of Eng. conquers Harold. Philip I. King of England. Philip I. King of England. Lewis VI. king of England. Phili. Aug. King of France. 1152 Frederick Barbarosas, Emp. 1164 Henry II. King of England. Phili. Aug. King of France. 1189 1160 1171 Henry II. King of England. Phili. Aug. King of France. 1189 1180 1180 1181 1181 1181 1182 1183 1185 Charles IV. King of France. 1189 1180 1180 1181 1181 1183 1185 Charles IV. King of France. 1188 1186 1187 The Mariners' Compass inv. 1188 1188 1188 1188 1188 1188 1188 11	Years after	MODER!	N HI	STORY.
962 OTHO, EMP. of the ROMANS. 975 High Capet, Kg. of Fr.: foun- 1002 Henry IV. Emperor. 1006 Canute, the Dane, K. of Eng. 1007 William, of Normandy, King of Eng. 1007 William, of Normandy, King of Eng. 1008 Henry IV. Emperor. 1009 Henry IV. Emperor. 1006 William II. King of England. Philip I. King of France. 1100 Lewis VI. le Gros, K. of Fr. 1100 Henry IV. Emperor. 1100 Lewis VI. king of France. 1100 Lewis VI. king of France. 1100 Henry II. King of France. 1100 Lewis VII. King of France. 1100 France. 1100 Henry IV. King of France. 1100 Henry IV. King of France. 1100 John and Js. Tze 1100 Lewis VII. King of France. 1100 Lewis VII. King of France. 1100 France. 1100 Henry IV. King of France. 1100 John Kg. of EMagna Charta. 1101 Henry III. King of France. 1102 Edward II. IV. Kings of France. 1103 Lewis VIII. King of France. 1104 France. 1105 Henry IV. King of England. Lewis VIII. King of France. 1106 John Lascaris, Emp. 1107 Holdor II. Lewis VII. King of France. 1108 Henry IV. King of England. 1109 John Lascaris, Emp. 28. Phil. de Valois, K. of F. 1110 Henry IV. Kg. of England. 1110 Henry IV. Kg. of England. 1110 Henry IV. Kg. of England. 1111 Henry IV. Kg. of England. 1111 Henry IV. King of England. 1111 Henry IV. Kg. of England. 1111 Henry IV. Kg. of England. 1111 Henry IV. Kg. of England. 1111 Henry IV. King of France. 1111 Henry IV. King of England. 1112 Henry IV. King of England. 1113 Henry IV. King of England. 1114 Henry IV. King of England. 1115 Henry IV. King of England. 1116 Henry IV. King of England. 1117 Henry IV. King of England. 1118 Henry IV. King of England.	CHRIST.	4di PERIOD.		
962 OTHO, EMP. of the ROMANS. 975 Edward, the Mart. King of E. 987 Hogh Capet, Kg. of Fr.: foun- 1002 Henry II. D. of Bayaria, Emp. 1005 Canute, the Dane, K. of Eng. 1006 William, of Normandy, King 07 Eng. conquers Harold. 1007 William, of Normandy, King 07 Eng. conquers Harold. 1008 Henry IV. Emperor. 1009 Henry I. King of England. 1000 Henry I. King of England. 1000 Lewis VI. le Gros, K. of Fr. 1100 Henry I. King of England. 1100 Lewis VI. King of France. 1100 Lewis VI. king of France. 1100 Henry II. King of France. 1100 Henry III. King of England. 1100 Henry III. King o		FORBTH, OF GERMANIC HEAD	1	Continuation of 2d or GREEK
978 Survey of the ROMANS 978 Survey of Survey				HEAD of ROMAN EMPIRE.
Grant   Hugh Capet, Kg. of Fr.: founder of the third and last race.   1002   Henry II. D. of Bavaria, Emp.   1045   Henry IV. Emperor.   1046   Henry IV. Emperor.   1047   Michael VI. Emp. — Zoo Theodora.   1067   Michael VI. Emp. — Zoo Theodora.   1068   Henry IV. Emperor.   1069   Michael VI. Emp. — Zoo Theodora.   1067   Michael VI. Emp. — Zoo Theodora.   1067   Michael VI. Emp. — Zoo Theodora.   1068   Henry II. King of England.   Lewis VI. Is Gros, K. of Fr.   1135   Lewis VII. King of France.   1152   Frederick Barbarosaa, Emp.   1164   Henry II. King of England.   Lewis VII. King of France.   1160   John and Js. Tze   1204   Henry II. King of England.   1204   Henry II. King of England.   1204   Henry II. King of England.   1205   Henry II. King of England.   1205   Henry II. King of England.   1206   Henry II. King of England.   1206   Henry II. King of England.   1207   Henry II. King of England.   1208   Henry II. King of England.   1208   Henry II. King of England.   1209   Henry IV. Kg. of England.   1209   Henry IV. Kg. of England.   1209   Henry IV. Kg. of England.   1209   Henry IV. King of England.   1209   Hen	962			979 Suidas.
der of the third and last race.  Henry II. D. of Bavaria, Emp. 1036 Henry IV. Emperor. 1066 William (Normandy, King) of Eng. conquers Harold. William (Normandy, King) of Eng. conquers Harold. William II. King of England. Philip I. King of England. Lewis VI. ie Gros, K. of Fr. 1106 Henry II. King of England. Lewis VI. king of France. 1152 Frederick Barbarosa, Emp. 1164 Henry II. King of England. Phil. Aug. King of France. 1159 Richard I. King of England. Phil. Aug. King of France. 1160 Lewis VII. King of France. 1170 Henry II. King of England. Lewis VII. King of France. 1180 Lewis VII. King of France. 1190 Ithery II. King of England. Lewis VII. King of France. 1191 Henry II. King of England. Philip III. IV. Kings of France. 1192 Rodoiph, of Hapsburgh, Emp. 1193 Lewis VII. King of England. Philip III. IV. Kings of France. 1271 Rodoiph, of Hapsburgh, Emp. 1282 The Mariners' Compass inv. 1283 Leward II. King of England. 1387 Gunpowder invented in Germ. 1399 Henry IV. Kg. of England. Lewis VII. Kg. of France. 1400 Leward IV. Emperor. 1160 Alacis Commenus, Emperor 1160. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Const. Manuel Conn., Emperor. 11650. John and Js. Tze Greek Empr.—Ila64  Henry Li King of		Edward, the Mart. King of E.		
1006 Henry IV. Emperor. 1007 Canute, the Dane, K. of Eng. 1008 Henry IV. Emperor. 1008 William, of Normandy, King of Eng. conquers Harold. 1009 William II. King of England. Philip I. King of England. Lewis VI. le Gros, K. of Fr. 1100 Henry I. King of England. Lewis VII. King of France. 1120 Frederick Barbarosas, Emp. 1124 Henry II. King of England. Phili, Aug. King of France. 1129 Richard I. King of England. 1200 Henry III. King of England. Lewis VIII. King of France. 1120 Henry III. King of France. 1120 Richard I. King of France. 1200 Henry III. King of England. Philip II. I. V. Kings of France. 1201 Henry III. King of England. Philip III. IV. Kings of France. 1202 Riward I. King of England. 1203 Henry IV. King of England. 1204 Henry IV. Kg. of England. 1205 Henry IV. Kg. of England. 1206 Henry IV. Kg. of England. 1207 Henry IV. Kg. of England. 1208 Henry IV. Kg. of England. 1209 Henry IV. Kg. of England. 1209 Henry IV. Kg. of England. 1200 Henry IV. Kg. of England. 1201 Henry IV. Kg. of England. 1202 Henry IV. Kg. of England. 1203 Henry IV. Kg. of England. 1204 Henry IV. Kg. of England. 1205 Henry IV. Kg. of England. 1206 Henry IV. Kg. of England. 1207 Henry IV. Kg. of England. 1208 Henry IV. King of France. 1209 Henry IV. Kg. of England. 1209 Henry IV. Kg. of England. 1200 Henry IV. Kg. of England. 1201 Henry IV. King of France. 1202 Henry IV. King of France. 1203 Henry IV. Kg. of England. 1204 Henry IV. King of France. 1205 Henry IV. King of France. 1206 Henry IV. King of France. 1207 Henry IV. King of France. 1208 Henry IV. King of France. 1209 Henry IV. King of England. 1200 Henry IV. King of England. 1201 Henry IV. King of England. 1202 Henry IV. King of England. 1203 Henry IV. King of England. 1204 Henry IV. King of England. 1205 Henry IV. King of England. 1206 Henry IV. King of England. 1207 Henry IV. King of England. 1208 Henry IV. King of England. 1209 Henry IV. King of England. 1209 Henry IV. King of Engl	987			
1017 Canute, the Dane, K. of Eng. 1036 Henry IV. Emperor. 1068 William of Normandy, King of Eng. conquers Harold. 1069 William in King of England. 1067 William II. King of England. 1170 Heary V. Enperor. 1180 Lewis VI. is Gros, K. of Fr. 1135 Exphen, King of England. 1185 Henry II. King of England. 1185 Henry II. King of France. 1190 Ichard King of England. 1190 John, Kg. of E. Magna Charta. 1190 John King of England. 1190 John King of England. 1191 John Comuenus, Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Lewis VII. King of France. 1204 King of France. 1205 Henry II. King of England. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Const. Manuel Conn., Emperor. 1160, John and Js. Tze. 1180 Lewis VII. King of France. 1204 King of France. 1205 King of France. 1205 King of France. 1206 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Manuel Conn., Emperor. 1160, John and Js. Tze. 1205 Ma			1034	Michael IV. Emperor.
1056 Henry IV. Emperor. William, of Normandy, King of Eng. conquers Harold. William, of Normandy, King of Eng. Andronices. Philip I. King of England. Philip I. King of England. Lewis VI. le Gros, K. of Fr. Heary V. Emperor. 1106 Henry II. King of England. Lewis VII. King of France. 1152 Frederick Barbarosa, Emp. 1154 Henry II. King of England. Phil. Aug. King of France. 1159 Richard I. King of England. Lewis VIII. King of France. 1160 John Mg. of E. Magna Charta. 1171 Rodolph, of Hapsburgh, Emp. 1187 Rodolph, of Hapsburgh, Emp. 1282 The Mariners' Compass inv. 1283 Wales conq.—united to Eng. 1307 Edward III. King of England. 1327 Edward III. King of England. 1328 Gunpowder invented in Germ. 1340 Charles VI. King of France. 1441 Henry V. King of England. 1442 Charles VI. King of France. 1444 Charles VII. Kg. of France. 1440 The Art of Frinting invented. 1441 Lewis XI. King of France. 1442 Lewis XI. King of France. 1444 Charles VII. Kg. of France. 1445 Edward IV. K. of England. 1446 The Art of Frinting invented. 1441 Lewis XI. King of France. 1442 Lewis XI. King of France. 1444 Charles VII. Kg. of France. 1445 Edward IV. K. of England. 1446 The Art of Frinting invented. 1447 Lewis XI. King of France. 1448 Edward IV. K. of England. 1449 The Art of Frinting invented. 1440 The Art of Frinting invented. 1441 Lewis XI. King of France. 1441 Lewis XI. King of France. 1442 Lewis XI. King of France. 1444 Charles VII. Kg. of England. 1445 Lewis XI. King of France. 1446 The Art of Frinting invented. 1447 Lewis XI. King of France. 1448 The Art of Frinting invented. 1449 The Art of Frinting invented. 1440 The Art of Frinting invented. 1441 Lewis XI. King of France. 1441 Lewis XI. King of France. 1442 The Art of Frinting invented. 1444 The Art of Frinting invented. 1445 The Art of Frinting invented. 1446 The Art of Frinting invented. 1447 The Art of Frinting invented. 1448 The Art of Frinting invented. 1449 The Art of Frinting			1041	
1066 William I, King of England. 1067 William II, King of England. 1100 Henry IK, King of England. 1100 Lewis VI. le Gros, K. of Fr. 1106 Henry V. Emperor. 1135 Stephen, King of England. 1145 Lewis VI. King of England. 1146 Philip III, King of England. 1159 Ithery II, King of England. 1160 John And Js. Tze. 1160 Philip III, King of England. 1160 John, Kg. of E. Magna Charta. 1160 Henry III. King of England. 1160 John Kg. of E. Magna Charta. 1160 John Lawis VIII, King of England. 1161 Lewis VIII, King of France. 1171 Edward II, King of France. 1182 The Mariners' Compass inv. 1183 John Lascaris, Emp. 1184 Lewis XI. King of England. 1185 Charles VI. King of England. 1186 Charles VI. King of England. 1187 Henry IV. Kg. of England. 1188 Henry VI. King of England. 1189 Henry VV. King of England. 1180 Charles VI. King of England. 1181 Henry VV. King of England. 1181 Henry VV. King of England. 1182 Henry VV. King of England. 1183 Charles VI. King of France. 1184 Henry VV. King of England. 1185 Henry VV. King of England. 1186 Henry VV. King of England. 1186 Henry VV. King of England. 1187 Henry VV. King of England. 1188 Henry VV. King of England. 1189 Henry VV. King of England. 1180 Henry VV.			1067	Michael VII. Emp.—Eudoxia.
of Eng. conquers Harold. William II. King of England. Philip I. King of England. Lewis VI. le Gros, K. of Fr. 1106 Henry V. Enperor. 1127 1128 1129 Itehry IV. King of England. Philip Aug. King of France. 1129 Ichari J. King of England. Philip Aug. King of France. 1120 Itehry II. King of England. Philip Aug. King of France. 1120 Ichari J. King of England. Philip III. IV. King of England. Philip III. V. King of England. Philip III. V. King of France. 1271 Rodoiph, of Hapsburgh, Emb. 1272 Irhe Sicilian Vespers. 1283 1283 1283 1283 1302 1307 1307 1307 1308 1309 1307 1309 1308 1309 1309 1309 1300 1309 1300 1300 1300		William, of Normandy, King		Alexis Comuenus, Emperor.
Philip I. King of England.   Lewis VI. le Gros, K. of Fr.   Heary V. Enperor.   143   Heary V. Enperor.   143   Heary V. Enperor.   144   Heary V. Enperor.   145   Lewis VI. lt. King of France.   146   Heary V. Enperor.   145   Heary VI. King of France.   146   Heary VI. King of France.   146   Heary VI. King of France.   146   Heary VI. King of England.   146   Heary VII. King of France.   146   Heary VII. King of France.   147   Lewis VII. King of France.   148   Heary VII. King of England.   148   Heary VII. King of France.   149   Heary VII. King of France.   140   Heary VII. King of France.	2000	of Eng. conquers Harold.	1099	The Cruzaders, having taken
Philip I. King of England.— Lewis VI. le Gros, K. of Fr. 1106 Heary V. Emperor. 1135 Lewis VI. King of England.— Lewis VII. King of England.— Phil. Aug. King of England.— Philip III. King of England.— Philip III. IV. Kings of France. Philip III. King of England.— Philip III. Vix King of England.— Philip III. King of England.— Philip III. Vix King of England.— Philip III. King of England.— Philip III. Vix King of England.—  Philip III	1087	Widliam II. King of England.		Jerusalem, make Godfrey K.
Lewis VI. le Gros, K. of Fr.  Lewis VI. le Gros, K. of Fr.  Heary V. Enperor.  Stephen, King of England. Lewis VII. King of France.  1152 Frederick Barbarosa, Emp. 1164 Henry II. King of England. Phil. Aug. King of France. 1189 Richard I. King of England. 1180 Henry III. King of England. Lewis VIII. King of France. 1180 Henry III. King of England. 1201 Henry III. King of England. 1202 Henry III. King of France. 1203 Richard I. King of France. 1204 Richard I. King of France. 1205 Richard II. I. V. Kings of France. 1206 Manuel Connn., Emperor. 1180 Lewis VII. King of England. 1204 Greek Empire divided the Franka. 1205 Greek Empire divided the Franka. 1206 Henry III. King of England. 1207 Rodolph, of Hapsbargh, Emp. 1208 The Mariners' Compass inv. 1209 The Mariners' Compass inv. 1209 Cottoman, Founder of the Stanting of England. 1209 Henry IV. Kg. of England. 1209 Henry V. King of England. 1209 Henry V. King of England. 1209 Henry V. King of England. 1200 Charles VII. King of France. 1201 The Mariners' Compass inv. 1202 The Mariners' Compass inv. 1203 Charles VII. King of England. 1204 Greek Empire divided the Franka. 1205 Greek Empire divided the Franka. 1206 Greek Empire divided the Franka. 1206 Greek Empire divided the Franka. 1208 Greek Empire divided the Franka. 1209 Greek Empire divided the Franka. 1209 Greek Empire divided the Franka. 1200 Greek Empire divided the Franka. 1	•		1118	John Compenus, Emperor
1106 Heary V. Enperor. Stephen, King of England. Lewis VII. King of France. 1152 Frederick Barbarosa, Emp. 1154 Henry II. King of England. Phil. Aug. King of France. 1169 Richard I. King of England. 1160 Henry III. IV. King of France. 1160 Henry III. King of England. 1160 Henry III. King of Engla	1100	lienry I. King of England.		Zonaras.
135 kephen, King of England.  146 Frederick Barbarossa, Emp.  147 Henry II. King of England.  148 Lewis VII. King of France.  148 Lewis VII. Ring of France.  148 Lewis XI. King of France.  148 Lewis XI. King of England.  148 Lewis XI. King of France.  149 Lewis XI. King of France.  140 Lewis XI. King of France.  141 Lewis XI. King of France.  142 Lewis XI. King of France.  144 Constraint in invests Con  145 Lewis XI. King of France.  146 Lewis XI. King of France.  147 Lewis XI. King of France.  148 Lewis XI. King of France.  149 Lewis XI. King of France.  149 Lewis XI. King of France.  140 Lewis XI. King of France.  141 Lewis XI. King of France.  141 Lewis XI. King of France.  142 Lewis XI. King of France.  144 Constraint in invests Con  148 Lewis XI. King of France.  149 Lewis XI. King of France.  140 Lewis XI. King of France.  141 Lewis XI. King of France.  141 Lewis XI. King of France.  142 Lewis XI. King of France.  144 Constraint in invests Con  144 Constraint in invests Con  147 Lewis XI. King of France.  148 Lewis XI. King of France.  149 Lewis XI. King of France.  140 Lewis XI. King of France.  140 Lewis XI. King of England.  140 Lewis XI. King of France.  140 Lewis XI.		Lewis VI, le Gros, K. of Fr.	1143	
Lewis VII. King of England.  1890 Henry II. King of England.  1901 John, Kg. of EMagna Charta.  1810 Henry III. King of England.  1910 John, Kg. of EMagna Charta.  1811 Henry III. King of England.  1812 Edward II. King of England.  1813 Henry III. King of France.  1814 Henry III. King of France.  1815 Edward I. King of England.  1816 Philip III. IV. Kings of France.  1817 Rodolph, of Hapsburgh, Emp.  1818 The Sicilian Vespers.  1820 The Sicilian Vespers.  1821 Wales conqunited to Eng.  1822 The Mariners' Compass inv.  1824 Edward III. King of England.  1825 Chartes VI. Emp.—Gold Ball.  1837 Charles VI. King of England.  1839 Henry IV. Kg. of England.  1840 The Trancel of Syria great Arabian Geography  1840 The Turks first enter England.  1841 Henry VI. King of England.  1842 Henry VI. King of England.  1844 Charles VII. Kg. of France.  1844 Charles VII. Kg. of France.  1844 Charles VI. Kg. of France.  1845 Lewis XI. King of France.  1846 Lewis XI. King of France.  1857 Trancel Rep.—184 details in the France of Syria great Arabian Geography  1858 Henry V. King of England.  1850 Charles VI. King of France.  1860 Charles VI. King of England.  1850 Charles VI. King of England.  1851 Charles VI. King of France.  1861 Trancel Rep.—184 details in the France of Syria great Arabian Geography  1850 Charles VI. King of France.  1862 The Mariners' Compass inv.  1851 The Mariners' Compass inv.  1852 The Mariners' Compass inv.  1853 Charles VI. King of England.  1854 Charles VI. King of France.  1855 Charles VI. King of France.  1861 The Turkish Empire.  1862 The Mariners' Compass inv.  1855 Charles VI. King of France.  1862 The Mariners' Compass inv.  1855 Charles VI. King of France.  1862 The King of England.  1865 The Mariners' Compass inv.  1865 John II. Lat Fr. Emp.  1865 The King of England.  1865 John II. Lat Fr. Emp.  1866 The France.  1860 The France.  1860 The France.  1861 The Turkish Empire.  1862 The France.  1862 The France.  1862 The France.  1862 The France.  1864 The France.  1864 The France.  1864 The	1106		ı	1160. John and Js. Tzetzes.
1152 Frederick Barbarosas, Emp.  1153 Itanac Ang. Emp.—1184. Itanac Ang. Empland.—1190. Itanac Ang. Empland.—1190. Itanac Ang. Empland.—1190. Itanac Ang. Empland.—1190. Itanac Ang. Emp. Itanac Ang. Empland.—1190. Itanac Ang. Empland.—1190. Itanac Ang. Emp.—1184. Itanac Ang. Empland.—1190.	1135	stephen, King of England.	1130	
1189 Fhil. Aug. King of England. 1190 John, Kg. of E. Magna Charta. 1191 John, Kg. of E. Magna Charta. 1191 Henry II. King of England. 1192 Jewis VIII, Ring of France. 1192 Stward I. King of England. Philip III. IV. King of France. 1193 John Lascaris, Emp. —the first of the Aust. family. 1193 The Sicilian Vepres. 1194 Edward II. King of England. 1195 Charles VI. Emp.—Gold Bull. 1196 Jeward II. King of England. 1197 Henry IV. Kg. of England. 1198 Henry VI. King of England. 1199 Henry VI. King of England. 1199 Henry VI. King of England. 1199 Henry VI. King of England. 1190 Henry VI. King of England. 1				
Phil. Aug. King of France. 1890 Richard I. King of England. 1890 Henry III. King of Brance. 1891 Lewis VIII. Ring of France. 1892 Phili II. IV. King of France. 1892 Phili II. IV. King of France. 1893 The Mariners' Compass inv. 1893 The Mariners' Compass inv. 1894 Gunpowder invented in Germ. 1895 Charles VI. King of England. 1896 Henry IV. Kg. of England. 1897 Charles VI. King of France. 1898 Henry V. King of France. 1899 Charles VI. King of France. 1899 Charles VI. King of France. 1890 Henry V. King of France. 1891 The Mariners' Compass inv. 1892 Charles VI. King of England. 1893 Henry IV. Kg. of England. 1894 Charles VI. King of France. 1898 Charles VI. King of France. 1898 Charles VI. King of France. 1898 Charles VI. King of France. 1899 Charles VI. King of France. 1898 Charles VI. King of France. 1898 Charles VI. King of France. 1899 Charles VI. King of France. 1899 Charles VI. King of France. 1898 Charles VI. King of France. 1899 Charles VI. King of France. 1899 Charles VI. King of France. 1890 Charles VI. King of France. 1891 Charles VI. King of France. 1890 Charles VI. King of France. 1891 Charles VI. King of France. 1891 Charles VI. King of France. 1892 Charles VI. King of France. 1892 Charles VI. King of France. 1893 Charles VI. King of France. 1894 Charles VI. King of France. 1895 Charles VI. King of France. 1898 Charles VI. King of France. 1898 Charles VI. King of France. 1898 Charles VI. King of France. 1899 Chom Lacacris II. Emp. 1899 Chom Lacacris II			1185	of Tyre.
1898 Richaid I. King of England. 1910 John, Kg. of E. Magna Charta. 1910 Lawis VIII. King of France. 1921 Edward I. King of France. 1922 Rodolph, of Hapsburgh, Emp. 1923 Philip III. IV, Kings of France. 1924 Philip III. IV, Kings of France. 1925 John Lascaris, Emp. 1926 Mariers' Compass inv. 1927 Edward II. King of England. 1927 Edward III. King of England. 1928 Edward III. King of England. 1939 Edward III. King of England. 1939 Charles VI. Emp.—Gold Bull. 1939 Charles VI. Kg. of England. 1940 Charles VI. Kg. of England. 1941 Edward IV. K. of England. 1942 Charles VI. Kg. of France. 1943 Charles VI. Kg. of France. 1941 Lewis XI. King of France. 1942 Lewis XI. King of France. 1943 Charles VI. Kg. of England. 1944 Charles VI. Kg. of England. 1954 Charles VI. Kg. of England. 1955 Charles VI. Kg. of England. 1956 Charles VI. Kg. of England. 1957 Charles VI. Kg. of France. 1958 Charles VI. Kg. of England. 1959 Charles VI. Kg. of England. 1950 Michael Paleologus, Emp. 1950 Michael Paleol	1104		1001	
1906 John, Kg. of E.—Magna Charta.  1916 Henry III. King of England.— 1926 St. Lawis IXI. King of France. 1927 Philip III. IV. Kings of Fr. 1973 Rodolph, of Hapsburgh, Enn. 1928 The Sicilian Vespers. 1928 Wales conq.—united to Eng. 1929 The Mariners' Compass inv. 1930 Edward II. King of England.— 1931 Onter of the Garter instinued. 1935 Charles VI. King of England.— 1939 Henry IV. Kg. of England.— 1940 The Tricking of England.— 1941 Henry V. King of England.— 1942 Henry V. King of England.— 1943 Edward III. King of France. 1944 Charles VII. Kg. of France. 1944 Charles VII. Kg. of France. 1945 The Mariners' Compass inv. 1950 Ottoman, Founder of the sent Turkish Empire. 1950 Ottoman, Founder of St. John John Paleologus, Empero. 1951 Ohn Lacaris, Emp. 1955 Theodore Lacaris II. Emp. 1955 John Lacaris, Emp. 1955 Theodore Lacaris II. Emp. 1955 John Lacaris, Emp. 1956 Gangis Khan, rounds the gai Empire. 1958 John Lacaris III. Emp. 1959 John Lacaris, Emp. 1950	1190	Richard I. King of England.	1200	
Lewis VIII. King of England. Lewis VIII. King of France. 1971  1273  Rodolph, of Hapsburgh, Emple. 1282  1283  Henry III. King of France. Philip III. IV. Kings of France. 1293  Lewis All. IV. King of France. 1293  Lewis Conq.—united to Eng. 28. Phil. de Valois, K. of F. 1338  Gunpowder invented in Gern. 1350  Charles VI. Emp.—Gold Bull. 1377  Richard II. King of England. 1399  Henry IV. Kg. of England. 1421  Henry VI. King of England. 1422  Henry VI. King of England. 1440  Lewis XI. King of France. 1441  Lewis XI. King of France. 1471  Lorenzo di Medici. 1433  Last Emp.  Gengls Khan, founds the guller Englad English (In ser The The The Ser The Mariners' Compass inv. 1293  Gengls Khan, founds the guller Englad English (In ser The Mariners' Compass inv. 1295  Chorles of the Quller England English (In ser The Knights of St. Joh Jerusalem occupy Rhod Abulfeda, Prince of Syria great Arabian Geograph (In Turks first enter English (In Turks first enter Englis		John, Ke. of K., Magna Charta.	1	
Lewis VIII. Ring of France. 1974 1874 1874 1875 1876 1876 1877 1878 1878 1879 1878 1879 1878 1879 1878 1879 1878 1879 1878 1878			1	
1871 Edward I. King of England. Philip III. IV, Kings of Fr. Emp. Philip III. IV, Kings of Fr. 1253 Rodolph, of Hapsburgh, Empthe first of the Aust. family. 1282 The Sicilian Vespers. Wales conq.—amited to Eng. 1302 The Mariners' Compass inv. 1307 Edward II. King of England. 1308 The Mariners' Compass inv. 1309 Edward III. King of England. 1300 Order of the Garter instituted. 1355 Charles VI. Emp.—Gold Bull. 1357 Charles VI. Emp.—Gold Bull. 1357 Charles VI. King of England. 1399 Henry IV. Kg. of England. 1421 Henry VI. King of England. 1422 The Art of Frinting invented: 1440 The Art of Frinting invented: 1461 Lorenzo di Medici. 1461 Lorenzo di Medici. 1462 Edward IV. Kg. of England. Lewis XI. King of France. 1463 Edward IV. Kg. of England. Lewis XI. King of France. 1464 Constraint Paleolic. 1465 Lorenzo di Medici. 1466 Lorenzo di Medici. 1467 Lorenzo di Medici. 1468 Constraint Paleolic Raken by		Lawis VIII. King of Prance.	1206	Gengie Khan, founds the Mo-
1874 P. Briward I., King of England.— 1875 Philip III. I. V. Kings of Fr. 1876 Rodolph, of Hapsburgh, Emp. —the first of the Aust. family. 1882 He Sicilian Vespers. 1893 Wales conq.—united to Eng. 1897 Edward II. King of England. 1897 Edward III. King of England. 1898 Phil. de Valois, K. of F. 1898 Gunpowder invented in Germ. 1850 Orler of the Garter instinated. 1855 Charles VI. Emp.—Gold Bull. 1877 Richard II. King of England.— 1898 Theodore Lascaris II. Emp.—The Sent Turkish Empire. 1899 Ottoman, Founder of the sent Turkish Empire. 1890 Theodore Lascaris, Emp. 1898 Index of Price of Michel Paleology. Emp. 1899 Ottoman, Founder of the sent Turkish Empire. 1890 Ottoman, Founder of the sent Turkish Empire. 1899 Ottoman, Founder of the sent Turkish Empire. 1899 Ottoman, Founder of the se	1996	13t. Lawie I.A. Blief of Frence.	1	
1273 Rodolph, of Hapsbargh, Emp.  1282 The Sicilian Vespers. 1283 Wales conq.—united to Eng. 1302 The Mariners' Compass inv. 1307 Edward II. King of England. 1327 Edward III. King of England. 1350 Charles VI. Emp.—Gold Bull. 1377 Richard II. King of England. 1399 Henry IV. Kg. of England. 1402 Henry VI. King of France. 1440 The Art of Printing invented. 1461 Lewis XI. King of France. 1471 Lorenzo di Medici. 1462 Edward IV. Kg. of France. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1472 Constantino Palacolus. 1473 Constantino Palacolus. 1474 Constantino Palacolus. 1475 Constantino Palacolus. 1476 Constantino Palacolus. 1477 Lorenzo di Medici. 1478 Constantino Palacolus. 1478 Constantino Palacolus. 1479 Lorenzo di Medici. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1472 Constantino Palacolus. 1473 Constantino Palacolus. 1474 Constantino Palacolus. 1475 Constantino Palacolus. 1477 Constantino Palacolus. 1478 Constantino Palacolus. 1478 Constantino Palacolus. 1479 Lorenzo di Medici. 1479 Constantino Palacolus. 1470 Constantino Palacolus. 1471 Lorenzo di Medici. 1471	1871	Edward I. King of England		
1273 Rodolph, of Hapsbargh, Emp.  1282 The Sicilian Vespers. 1283 Wales conq.—united to Eng. 1302 The Mariners' Compass inv. 1307 Edward II. King of England. 1327 Edward III. King of England. 1350 Charles VI. Emp.—Gold Bull. 1377 Richard II. King of England. 1399 Henry IV. Kg. of England. 1402 Henry VI. King of France. 1440 The Art of Printing invented. 1461 Lewis XI. King of France. 1471 Lorenzo di Medici. 1462 Edward IV. Kg. of France. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1472 Constantino Palacolus. 1473 Constantino Palacolus. 1474 Constantino Palacolus. 1475 Constantino Palacolus. 1476 Constantino Palacolus. 1477 Lorenzo di Medici. 1478 Constantino Palacolus. 1478 Constantino Palacolus. 1479 Lorenzo di Medici. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1472 Constantino Palacolus. 1473 Constantino Palacolus. 1474 Constantino Palacolus. 1475 Constantino Palacolus. 1477 Constantino Palacolus. 1478 Constantino Palacolus. 1478 Constantino Palacolus. 1479 Lorenzo di Medici. 1479 Constantino Palacolus. 1470 Constantino Palacolus. 1471 Lorenzo di Medici. 1471		Philip III. IV. Kings of Fr.		
1282 The Sicilian Vespers.  Wales conq.—united to Eng. 1307 Edward II. King of England. 1327 Edward III. King of England. 1338 Guppowder lavented in Germ. 1350 Orler of the Garter instituted. 1355 Charles VI. Emp.—Gold Bull. 1377 Richard II. King of England. 1399 Henry IV. Kg. of England. 1421 Charles VI. King of France. 1440 The Art of Frinting invented. 1460 Lewis XI. King of France. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1472 Conszantinople taken by	1273	Rodolph, of Hapsburgh, Emp.		Michael Paleologue Prin.
1283 Wales conq.—united to Eng. 1309 The Mariners' Compass inv. 1307 Edward II. King of England. 1327 Edward III. King of England. 1358 Gunpowder invented in Germ. 1350 Order of the Garter instituted. 1351 Richard II. King of England. 1399 Henry IV. Kg. of England. 1390 Henry V. King of England. 1422 Henry V. King of England. 1422 Henry V. King of England. 1424 Charles VII. Kg. of France. 1440 The Art of Frinting invented. 1461 Loruzo di Medici. 1461 Loruzo di Medici. 1462 Edward IV. Kg. of England. 1463 Edward IV. Kg. of England. 1464 Charles VII. Kg. of France. 1465 Edward V. Kg. of England. 1466 Edward IV. K. of England. 1467 Loruzo di Medici. 1468 Edward V. Kg. of England. 1469 Edward IV. Kg. of England. 1460 Edward IV. Kg. of England. 1461 Loruzo di Medici. 1461 Loruzo di Medici. 1462 Constrantine Palabota. 1463 Constrantine Palabota. 1464 Constrantine Palabota. 1465 Constrantine Palabota. 1466 Constrantine Palabota. 1467 Constrantine Palabota. 1468 Constrantine Palabota. 1469 Constrantine Palabota. 1460 Constrantine Palabota. 1460 Constrantine Palabota. 1461 Constrantine Palabota. 1462 Constrantine Palabota. 1463 Constrantine Palabota. 1464 Constrantine Palabota. 1465 Constrantine Palabota. 1466 Constrantine Palabota. 1467 Constrantine Palabota. 1468 Constrantine Palabota. 1468 Constrantine Palabota. 1469 Constrantine Palabota. 1460 Constrantine Palabota. 1460 Constrantine Palabota. 1461 Constrantine Palabota. 1461 Constrantine Palabota. 1461 Constrantine Palabota. 1462 Constrantine Palabota. 1463 Constrantine Palabota. 1464 Constrantine Palabota. 1465 Constrantine Palabota. 1466 Constrantine Palabota. 1467 Constrantine Palabota. 1468 Constrantine Palabota. 1468 Constrantine Palabota. 1469 Constrantine Palabota. 1469 Constrantine Palabota. 1460 Constrantine Palabota. 1460 Constrantine Palabota. 1460 Constrantine Palabota.	4000		1980	Andronicus I. Emp. — 1984.
The Mariners' Compass inv.  1307 Edward II. King of England. 1327 Edward III. King of England. 1328 Edward III. King of England. 1329 Edward III. King of England. 1330 Edward III. King of England. 1350 Charles VI. Emp.—Gold Bull. 1377 Richard II. King of England. 1390 Henry IV. Kg. of England. 1421 Edward IV. K of England. 1422 Henry VI. King of England. 1430 The Art of Printing invented. 1440 The Art of Printing invented. 1461 Lewis XI. King of France. 1471 Lorenzo di Medici. 1471 Lorenzo di Medici. 1483 Edward IV. Kg. of England. 1483 Edward IV. Kg. of England. 1484 Constranting England. 1485 Edward IV. Kg. of England. 1486 Constranting England. 1487 Constrainting England. 1488 Edward IV. Kg. of England. 1498 Edward IV. Kg. of England.				Abulfaragius.
1307 Edward II. King of England. 1328 Guppowder invented in Germ. 1350 Order of the Garter instituted. 1351 Single Figure 1 St. John Paleologus, Emperodiction of Charles VI. Emp.—Gold Buil. 1370 Richard II. King of England. 1399 Henry IV. Kg. of England. 1399 Charles VI. King of England. 1422 Henry V. King of England. 1422 Henry V. King of England. 1424 Charles VII. Kg. of France. 1440 The Art of Printing invented. 1461 Lorenzo di Medici. 1461 Lorenzo di Medici. 1462 Lorenzo di Medici. 1463 Constraint England. 1464 Constraint Palabeta 1465 Leward V. Kg. of England. 1466 Constraint Palabeta 1467 Lorenzo di Medici. 1468 Constraint Palabeta 1468 Constraint Palabeta 1469 Constraint Palabeta 1469 Constraint Palabeta 1461 Lorenzo di Medici.			1299	Ottoman, Founder of the pre-
1387 Edward III. King of Eng- 1388 Phil. de Valois, K. of F. 1390 Order of the Garter instituted. 1351 Order of the Garter instituted. 1352 Charles VI. Emp.—Gold Bull. 1377 Richard II. King of England. 1399 Henry IV. Kg. of England. 1399 Charles VI. King of England. 1422 Henry V. King of England. 1422 Henry V. King of England. 1424 The Art of Frinting invented. 1440 The Art of Frinting invented. 1461 Lornzo di Medici. 1461 Lornzo di Medici. 1462 Constraint PALEGIA. 1463 CONSTANTINE PALEGIA. 1463 CONSTANTINE PALEGIA. 1464 CONSTANTINE PALEGIA. 1465 CONSTANTINE PALEGIA. 1466 CONSTANTINE PALEGIA. 1467 Lornzo di Medici. 1468 CONSTANTINE PALEGIA. 1468 CONSTANTINE PALEGIA. 1469 CONSTANTINE PALEGIA. 1469 CONSTANTINE PALEGIA. 1460 CONSTANTINE PALEGIA. 1461 CONSTANTINE PALEGIA. 1461 CONSTANTINE PALEGIA. 1461 CONSTANTINE PALEGIA. 1462 CONSTANTINE PALEGIA. 1463 CONSTANTINE PALEGIA. 1464 CONSTANTINE PALEGIA. 1465 CONSTANTINE PALEGIA. 1466 CONSTANTINE PALEGIA. 1467 CONSTANTINE PALEGIA. 1468 CONSTANTINE PALEGIA. 1469 CONSTANTINE PALEGIA. 1469 CONSTANTINE PALEGIA. 1469 CONSTANTINE PALEGIA. 1460 CONSTANTINE PALEGIA. 1461 CONSTANTINE PALEGIA.				sent Turkish Empire.
28. Phil. de Valois, K. of F. 1358 Gunpowder invented in Germ. Order of the Garter instituted. 1355 Charles VI. Emp.—Gold Bull. 1377 Ikchard II. King of England. 1399 Charles VI. King of France. 1400 Thenry V. King of England. Charles VII. Kg. of France. 1440 The Art of Frinting invented. 1461 Edward IV. K. of England. Lewis XI. King of France. 1471 Lorenzo di Medici. 1462 Constrantin II. invests Con 1464 Constrantin II. invests Con 1464 Constrantin II. invests Con 1466 Constrantin II. invests Con 1467 Constrantin II. invests Con 1468 Constrantin II. invests Con 1468 Constrantin II. invests Con 1469 Constrantin II. invests Con 1460 Constrantin II. invests Con 1461 Constrantin II. invests Con 1462 Constrantin II. invests Con 1463 Constrantin II. invests Con 1463 Constrantin II. invests Con 1464 Constrantin II. invests Con 1464 Constrantin II. invests Con 1465 Constrantin II. invests Con 1467 Constrantin II. invests Con 1468 Constrantin II. invests Con 1468 Constrantin II. invests Con 1469 Constrantin III. invests Con 1469 Constrantin III. invests Con 1469 Constrantin III. invests Con 1460 Constrantin III. invests Con 1460 Constrantin III. invests Con 1461 Constrantin III. invest			1309	The Knights of St. John of
1338 Gunpowder invented in Germ. 1350 Order of the Garter instinated. 1351 Charles VI. Emp.—Gold Buli. 1377 Richard II. King of England. 1399 Henry VV. Kg. of England. Charles VI. King of France. 1440 The Art of Printing invented. 1460 Lewis XI. King of France. 1461 Lorenzo di Medici. 1471 Lorenzo di Medici. 1483 Constraint PALEGIA. 1483 Jgreat Arabian Geograph 1384 John Paleologus, Emperou In Inter Virus Giris and Inter Sander Amurath I. 1387 Bajazet, is son invests stantinople. 1388 Jgreat Arabian Geograph 1389 John Paleologus, Emperou In Inter Sander Amurath I. 1387 Bajazet, Interest Constraint I	TOTAL .			
1350 Order of the Garter instituted. 1351 Charles VI. Emp.—Gold Bull. 1370 Richard II. King of England. 1390 Henry IV. Kg. of England. 1422 Henry V. King of England. 1422 Henry VI. King of France. 1440 The Art of Printing invented. 1461 Lewis XI. King of France. 1471 Lorenzo di Mettiel. 1471 Lorenzo di Mettiel. 1483 Edward V. Kg. of England.	1338	Gunpowder invented in Germ.	1321	Adulteda, Prince of Sylla, the
1355 Charles VI. EmpGold Bull. 1370 Richard II. King of England. 1390 Henry IV. Kg. of England. 1402 Charles VI. King of France. 1440 The Art of Printing invented. 1461 Lorenzo di Medici. 1471 Lorenzo di Medici. 1483 Edward V. Kg. of England. Lewis XI. King of France. 1472 Lorenzo di Medici. 1483 Constraint Paleou. 1483 Last Emp. 1483 Constraint Paleou. 1484 Last Emp. 1485 Constraint Paleou. 1486 Constraint Paleou. 1487 Constraint Paleou. 1488 Constraint Paleou. 1488 Constraint Paleou. 1488 Constraint Paleou. 1488 Constraint Paleou. 1489 Constraint Paleou. 1480 Constraint Paleou. 1481 Constraint Paleou. 1482 Constraint Paleou. 1482 Constraint Paleou. 1483 Constraint Paleou. 1484 Constraint Paleou. 1484 Constraint Paleou. 1484 Constraint Paleou. 1482 Constraint Paleou. 1482 Constraint		Order of the Garter instituted.	124-	
1377 Richard II. King of England. 1399 Henry IV. Kg. of England. Charles VI. King of France. 1418 Henry VI. King of England. Henry VI. King of England. Charles VII. Kg. of France. 1440 The Art of Printing invented. 1461 Lewis XI. King of England. Lewis XI. King of France. 1471 Loranzo di Medici. 1483 Edward IV. Kg. of England. 1483 Edward V. Kg. of England. 1483 Constrainting Palsolution of		Charles VI. EmpGold Bull.		
1348 Thenry V. Kg. of England. 1422 Henry V. King of England. 1424 Henry VI. King of France. 1440 The Art of Printing invented. 1461 Lewis XI. King of France. 1471 Lorenzo di Medici. 1462 Constraint II. invests Constraint III. Invests Constraint II. Invests Constraint III. Invests Constr		Richard II. King of England.	13,0	
Tances VI. King of France.  1422 Henry V. King of England. Charles VII. Kg. of France. 1440 The Art of Printing invented. 1461 Edward IV. K. of England. Lewis XI. King of France. 1471 Lorenzo di Medici. 1483 Edward V. Kg. of England. 1483 Constantine Paleole. 1486 Constantine Paleole. 1486 Constantine Paleole. 1486 Edward V. Kg. of England.	1399	Henry IV. Kg. of England.	1397	
1422 Henry VI. King of England.—Charles VII. Kg. of France. 1440 The Art of Printing invented. 1461 Edward IV. K. of England.—Lewis XI. King of France. 1471 Lorenzo di Medici. 1433 Edward V. Kg. of England.—Last Emp. 1453 (Constanting Paleold Last Emp. 1453 (Constanting Paleold Last Emp.	<b></b>		1	
Charles VII. Kg. of France.  1461 1461 Lewis XI. King of France. 1471 Lorenzo di Medici. 1483 Loward V. Kg. of England. 1483 Lower Sanderbeg, defends Alactic Constantine Palzett Last EMP. 1483 Lorenzo di Medici. 1485 Lorenzo di Medici. 1485 Lorenzo di Medici. 1486 Lorenzo di Medici. 1486 Lorenzo di Medici. 1487 Lorenzo di Medici. 1488 Lorenzo Constration pole taken by			1391	
Chartes VII. Mg. of France. 1440 The Art of Printing invented. 1461 Edward IV. K. of England. Lewis XI. King of France. 1471 Lorenzo di Medici. 1431 Edward V. Kg. of England. 1448 Constantine Paleous Last Emp. 1453 Constantine paleous 1453 Constantine paleous 1453 Constantine paleous	1422		1402	Tamerlane, the Mogul, defeat
1461 Edward IV. K. of England.— Lewis XI. King of France. 1471 Lorenzo di Medici. 1483 Edward V. Kg. of England.— LAST EMP. LAST EMP. 1453 Constantinole taken by	1440		11	Bajazet.
Lewis XI. King of France. 1448 CONSTANTINE PALEOLS 1471 Lorenzo di Medici. 1463 Edward V. Kg. of England.		Rdward IV K of Encland -		
1471 Lorenzo di Medici. LAST EMP. LAST EMP. LAST EMP.	1401	Lewis XI. King of France.	1444	Scanderbeg, defends Albania
1483 Edward V. Kg. of England.— 1453 Constantinople taken by	1471		1448	CONSTANTINE PALEGLOGUS
			11.45-	
	1	Richard III. King.	1453	
The second of th	1485		·ll	EXTINCTION of the SECOND, or
	1		4	GR. HEAD of ROMAN EMP.

Years after CHRIST.	MODERN HISTORY. 5th period. Religious.
1453	THE REVIVAL OF LETTERS, AND REFORMATION.
1519	Luther-Melancthon-Bucer-Zuingius-Checolampadius Calvin, &c.
1529	The name of Protestant, first used in the Diet of Spires.—1530. Con-
	fession of Angshurgh —1531 League of Smalkaide
1585	Order of Jesuits founded, by St. Ignatius Loyala.
1547	The Reformation established in England, under King Edward VI.
1019	The Council of Trent: efforts of the Church of Rome to consolidate its remaining power.—Polyd. Virgil—Copernicus—Jul. Scaliger.
1553	Temporary revival of Popery in England, under Queen Mary.
1558	Final overthrow of Popery in England, under Queen Elizabeth.
1572	Puritans, or Calvinistic Protestants, first appear in England.
1582	Massacre of Fr. Protestants; St. Barthol.—Heresy of F. & L. Socinus.
1	Pope Gregory XIII. corrects the CALENDAR.—Joseph Scaliger— Tycho Brahe—Torquatus Tasso.
1590	F. Bacon, Ld. Verulam—Father Paul Sarpi—Thuamus, or de Thou— Casaubon, &c.—1598. The Edict of Nantes.
1605	Conspiracy of the Popish party in England, Nov. 5.—Guido Fawkes.
1618 1640	The Synod of Dort, against Alminius.—Joseph Mede—Buxtorf.
1020	Galileo-Grotius-Des Cartes-Gassendi-Bochart-Br. Walton-Marsham, &c.
1648	The Peace of Westphalia, or Manster, between the Protestant and
	Roman Catholic States; confirming the privileges of the former.
1649	The Church and State of England subverted.—Milton—Selden.
1000	The Church and State of England restored.—Religion, Learning, and Science, flourish eminently in Brit.—The Royal Society founded.
1 .	Robert Boyle—Isaac Barrow—Bishop Pearson, &c.
1663	The R. Academy of Inscriptions:—1666. The R. Acad. of Sciences:
1685	established at Paris.—1681. W. Penn, founds Pennsylvania.
1088	Revocation of the Edict of Nantes.  Burnet—Locke—Tillotson—Frideaux—Bossnet—Fenelon—Sherlock
	-Buil-Hyde-Ray-Puffendorf-Herbelot-Bayle-Vitringa, &c.
L	Sir Isaac Newton-Leibuitz-Wallis-Halley-Flainstead-Cassini
1.	A spirit of sophistry, metaphysical scepticism, and active infidelity,
1	distinguishes the beginning and progress of this century, and pre-
1.	pares the way for the calamities which have so awfully characterized its conclusion.—The names of Addison, Butler, Leland,
1	Johnson, Beattie, &c. are consecrated by their opposition to
	the impieties of Hobbes, Hume, Voltaire, Gibbon, &c.
1752	The Calendar is corrected in England, and the Old, or Julian Style,
1769	changed for the <i>Gregorian</i> .  Pope Clement XIV., Ganganelli, suppresses the Order of the Jesuits.
1789	
1	duces a GENERAL REVOLUTION IN CHRISTENDOM.
1	The Gallican Church subverted.—Monastic orders suppressed.—Civil
1	and religious licentiousness, propagated in Europe.—Anc. Crowns and States extinguished.—New Crowns and Kingdoms erected.
	<del></del>
1304	Pope Pius VII. consecrates Napoleon Buonaparte EMPEROR OF FRANCE, at Paris; with whom he enters into a Concordate, for
	regulating the Church of France.
1810	ROME annexed by Napoleon to THE FRENCH EMPIRE.
1811	The Pope imprisoned by Napoleon.
1814	A League of the HEADS of all the CHRISTIAN COMMUNIONS succeed in extinguishing the New French Emp.—The Pope restored to Rome.

	Years after	MODERN HISTORY.
c	HRIST.	5th Period. Secular.
	1493	CONTINUATION of the FOURTH, 1453 EXTINCTION of the SECOND, or GERMANIC HEAD of RO. Or GREEK HEAD of ROMAN
Γ		or Germanic Head of Roman Empire.
	1509	Henry VIII. Kg. of England. 1522 Soliman II. takes the Isle of —Sir Tho. More—Wolsey. Rhodes from the Knights
	1519	Charles V. Emp.—1513. Fran- of St. John of Jerusalem;
1	1547	cis I. King of France. who receive the Island of Edward VI. King of England. Malta from the Emperor.
1	1553	Mary I. Queen of England.   Charles V.
1	1558	Elizabeth Q. of E.—Spencer.   1571 The Turks take the Island of Ferdinand I. Emp. Sidney.   Cyprus.
ı	1564	Maximil. II. E. Shakspeare.
1	1588	The defeat of the Invincible Armada, of Philip II. King of Spain
	1589	Sir Francis Drake,—1600. East India Company incorporated. Henry IV. King of France.—First of the House of Bourbon.—Soily.
1.	1595	Henry IV. embraces the Romish Faith.—Mayenne-Conde-Coligny.
	1603 1610	James I. King of England and Scotland.—Buckingham—Raleigh. Lewis XIII. King of France.—Richelieu.
ŧ	1619	Beginning of the 30 Yrs. War, concluded by the Peace of Westphalia.
١	1625	Charles I, King of England and Scotland.—Beheaded 1649.—Straf- ford—Archbishop Laud—Falkland—Hampden.
1	1643	Lewis XIV. Kg. of Fr.—Mazarin—Turenne.—Edict of Nantes rev.
ı	1653	(Cromwell   Fatah of the Newel present of Eng. by the victories of
1	1658	(Cromwell.)—Estab. of the Naval pre-em. of Eng. by the victories of Leopold I. E. [Blake-Monk-Deane-Penn-Lawson-over the Dutch.]
1	1660	Charles II. Kg. of E. and S. restored.—Clarendon-Ormond-Temple.
ı	1685	James II. King of Eng. and Scot.—abdicates the Crown, 1688.
١	1688	William III. (P. of Orange) and Mary II. K. and Q. of ELd. Somers.
1	1697	Peter the Great, Czar of Moscovy.—Charles XII. King of Sweden.
ı,	1702	Anne, Queen of Great Britain.—Union of England and Scotland.
١	1713	The Peace of Utrecht.—Mariborough—Addison.
-1	1714	George I. Elector of Hanover, Arch-Treasurer of THE ROMAN EM-
4	1727	George II. King of Great Britain. [PIRE, ascends the British throne,
1	1748	The Peace of Alx-la-Chapelle.—Frederic III. King of Prussia.
١	1760	GEORGE III. King of Great Britain, &c. begins his long, giorious,
1	1763	The Peace of Paris.—1774. Lewis XVI. [and exemplary reign.
١	1783	
.	1789	The REVOLUTION of FRANCE. Beginning of the miseries of the kingd.
. 1	1792	LEWIS XVI. King of France, his Queen, and Sis er, beheaded.
1	1793 1800	War with the new State of France. Union of Great Britain and Ireland.—Rt. Hon. William Pitt.
- 1	1802	The Peace of Amiens.—Admiral Lord Nelson.
. 1	1803	Failure of that Peace, and renewal of the War with France.
	1804	THE FRENCH EMPIRE.—NAPOLEON BUONAPARTE.
	1806	Francis II last Rom. Emp Fall of GERM. HEAD of ROM. EMP.
	1812	
	1	realms. The army of Napoleon annihilated in Russia.
	1813 1814	
		THE NEW FRENCH EMPIRE EXTINGUISHED.

### INTERESTING WORKS

#### Lately published

#### By JOHN MURRAY.

so, ALBEMARLE STREET, LONDON.

THE PROPHECY OF EZEKIEL CONCERNING GOGUE, the last Tyrant of the Church, his Invasion of Ros, his Discomfiture and final Fall; examined, and in part illustrated. By GRANVILLE PENN, Esq. Foolscap 8vo. 6s.

A CHRISTIAN'S SURVEY of all the PRINCI-PAL EVENTS and PERIODS of the WORLD, from the Commencement of History to the Conclusion of Prophecy. By GRANVILLE PENN, Esq. Third Edition, small 8vo. 7s. 6d.

SACRED MEDITATIONS AND DEVOTIONAL POEMS. With Essays in Prose, composed on various Occasions of Life, and published for the Use of the intelligent Mind in its serious moments. Second Edition. Handsomely printed in small 8vo. With an Engraving. 7s. 6d.

HISTORY OF THE REFORMATION IN SCOT-LAND. By GEORGE COOK, D.D. Minister of Laurencekirk, Scotland. Three Volumes, 8vo. 1l. 11s. 6d.

PAGANISM AND CHRISTIANITY COMPARED; in a Course of Lectures to the King's Scholars, at Westminster. By JOHN IRBLAND, D.D. late of Oriel College, Oxford, Prebendary and Sub-Dean of Westminster. 8vo. 10s. 6d.

BOOK OF THE CHURCH: Describing, 1. The Religions of our British, Roman, and Saxon Ancestors, and the Consequences resulting from their respective Systems.—2. A View of Popery and its Consequences.—3. A Picture of Poritanism.—4. A Picture of Methodism. Concluding with an Account of what the Church is, how it acts upon us, and showing how inseparably it is connected with the Interest of the Country. Interspersed with Biographical Sketches. Neatly printed in one Volume, small 8ve. In the Press.

#### Books lately Published.

THE MISSIONARY: a Poem, in Eight Cantos. Post 8vo. 7s. 6d.

THE ORIGINAL JOURNAL OF THE SECOND JOURNEY OF MUNGO PARK INTO THE INTERIOR OF AFRICA, in the Year 1805. Transmitted by him to the Colonial Secretary of State. Together with the Authentic and INTERESTING PARTICULARS, subsequently received, of Mr. Park's Melancholy Death. To which is profixed, a Biographical Memoir of Mr. Park, from Documents communicated by his Family. In one 8vo. Volume, uniform with Mr. Park's former Travels, with a Map and other Plates.

\*\*Gentlemen who are desirous of having their Copies of this Work in 4to, are requested to send their names to the publisher, who does not intend to print any more, in this form, than shall be subscribed for—the price is not expected to exceed 28ts.

THE MISCELLANEOUS WORKS OF EDWARD GIBBON, Esq. with MEMOIRS of his LIFE and WRITINGS, composed by himself; illustrated from his Letters, with occasional Notes, and Narrative. By John Lord Sheppield. A New Edition, comprising nearly ONE THIRD OF NEW MATTER, with a new PORTRAIT, from the best Likeness of the Author, and other Plates. In 6 Volumes, 8vo.

\*.º A List of Subscribers is preparing. tt In consequence of numerous applications, Mr. Murray proposes to print the whole of the New Matter separately, in ONE vol. 4to. to Complete the Sets of the Old Edition. He requests those Gentlemen, who wish for this additional Volume, to through the medium of their Booksellers, as early as possible, as he pledges himself not to print one more copy than shall be actually subscribed for previously to its publication.

CRITICAL AND BIOGRAPHICAL NOTICES OF THE BRITISH POETS; with occasional Selections from their Works. By THOMAS CAMPBELL, Esq. Author of the Pleasures of Hope. Printed uniformly with Mr. Ellis's Specimens, in 4 Volumes, post 8vo. In the Press.

THE LIFE OF NELSON. By ROBBET SOUTHEY. Beautifully printed in 2 Volumes, small 8vo. with Plates. Second Edition. 10s.

\*\*\*•• Many Lives of NEBSON have been written; one is yet wanting, clear and concise enough to become a Manual for the young Sailor, which he may carry about with him till he has treasured up the example in his memory and in his heart. In attempting such a Work, the Author proposes to himself to write the Enlogy of our great Naval Hero; for the best Enlogy of NELSON is the faithful history of his actions; the best history, is that which shall relate them most perspicuously.

### Books lately Published,

TALAVERA: a Poem, with Notes. The NINTH London Edition; with important Additions and Corrections. To which are now added TRAFALGAR, and other Poems. With a Portrait of Lord Wellington, from an original Bust. Handsomely printed in 4to. 15s.

THE PEACOCK AT HOME; with other Poems. By Mrs. Dorset. Handsomely printed in small 8vo. 5s.

A NEW SYSTEM OF DOMESTIC COOKERY; formed upon Principles of Economy; and adapted to the Use of Private Families. Comprising also the Art of Carving, Observations on the Management of the Dairy, and Poultry Yard; Instructions for Home Brewery, Wines, &c.; Cookery for the Sick, and for the Poor; many very useful Miscellaneous Receipts, and Directions proper to be given to Servants both in Town and Country. To which is prefixed, an Essay on Domestic Economy and Household Management, comprising many Observations which will be found particularly useful to the Mistress of a Family. By a LADY. A New Edition. In a neat and closely printed Volume, small 8vo. containing 10 Plates. 7s. 6d.

A FAMILY RECEIPT-BOOK: a Collection of more than EIGHT HUNDRED truly valuable Receipts (omitting those in Medicine and Cookery) in various Branches of Domestic Economy, selected from the Works of British and Foreign Writers of unquestionable Experience and Authority, and from the attested Communications of scientific Friends. Dedicated, by permission, to Dr. Charles Taylor, Secretary to the Society of Arts, Manufactures, and Commerce; to whose superintendance the Work has been submitted, and to whom the Editor has been indebted for many valuable Communications. A New Edition, greatly improved, handsomely printed in Foolscap 8vo. similar to Domestic Cookery. 78. 6d.

THE COSTUME OF THE ANCIENTS; Illustrated in a Series of Three Hundred Engravings, selected from the finest Specimens of Art, with a Descriptive Introduction. By THOMAS HOPE. Elegantly printed in 2 Volumes, royal 8vo. 21. 28.

• A few Large Paper Copies, in 2 Volumes, royal 4to. 51.5s.

GERTRUDE OF WYOMING, and other Poems. By Thomas Campbell, Author of "The Pleasures of Hope." New Edition, small 8vo. 9s.

•

## 14 DAY USE RETURN TO DESK FROM WHICH BORROWE:

## LOAN DEPT.

This book is due on the last date stamped below, or on the date to which renewed.

Renewed books are subject to immediate recall.

i.		To the same and th
i i	130cF621 W	
	REC'D LD	DEC 2197014
	JAN 9 1963	Jan 2
No.	REC'D LD DE	2370-12AM 2
	REC'D LD	
	JAN 18'65 -11 AM	
	JUN 8 - 1986 3 4	
	D MAY 27 '66-12 AN	
	REC'D LD MAY	2572-9AM 8
_		
	LD 21A-50m-3,'62 (C7097s10)476B	General Library University of California Berkeley

